A DIALOGUE

OR FAMILIAR DISCOURSE,

and conference betweene the *HUSBANDMAN* and *FRUIT-TREES*, in his *Nurseries*, *Orchards*, and *Gardens*.

Wherein are discovered many pleasant, and profitable Observations, and Experiments in Nature, in the Ordering of *FRUIT-TREES*; for temporal benefit;

Improving also the same to higher ends, and uses, in Spirituall things, for the Good, and Benefit of all; both in the Church, and of the World.

Whereby the Wisdome, Power, Bounty, and goodnesse of God, to his Glory, are clearely seen, and read, in this Volume of the Creatures. And all men instructed by them, in their Duty towards God, in order to their Comfort, Edification, and Salvation.

By *A. A.* *AUSTEN*, Practiser (30 years) in the Art of Planting *FRUIT-TREES*.

Cant. 2. 3. As the Appletree among the Trees of the wood; so is my beloved among the Sonnes.
I sate downe under his shadow with great delight; And his Fruit was sweete to my taste.

Hosea 12. 10. I have used similitudes by the Ministrie of the Prophets.

Aquin. Tunc homo creaturas interrogat: quando eas diligenter considerat: sed tunc interrogatæ respondent, cum homo percipit quod tanta ordinatio esse non posset, nisi ab aliqua superiore sapientia dispensante.

OXFORD,
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THE EPISTLE to the READER.

GOD hath given to man two great Books, to read and ſtudy; *viz*: His workes, and his word; whereby we may come to know God, and learn our Duty to him. The Creatures of God do all of them ſpeake out the Praiſes of God; and are not only Examples to us of Obedience, but alſo do call aloude unto Man, and inſtruct, and teach him, what he ought to do; And that as plainly and convincingly to the mind, and conſcience, as words do to the eare: The Prophet ſaith: *Pſ*: 19. 1, 2. *&c. The heavens declare the glory of God, and the Firmament ſheweth his bandy worke: ver: 2. Day unto Day uttereth ſpeech; and night unto night ſheweth knowledge: ver: 3. There is no ſpeech, nor Language,*

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Where their voice is not heard. ver. 4. Their line is gon out through all the Earth, and their words to the Ends of the world. The Apoſtle *Paul* recites words to the ſame purpoſe; *Rom:* 10: 18: *ſhewing that all men have inſtructions to know God, even by his works. Have they not heard* (ſaith he) *Yes verily, their ſound went into all the Earth, and their words to the Ends of the world.*

We ſee here, *inanimate creatures* can ſpeake to the praiſe of God, and inſtruction of man: The *excellencies, and infinite perfections of God*, are plainly ſeen, and read *per ſpeculum creaturarum*; even in the Creatures which he hath made; And men that are illiterate, and cannot read a line in any printed Book, may yet read diſtinctly, and plainly in this Book of the Creatures if they will but ſet their *Reaſon and underſtanding* on work, and learn their *Language*, and

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the manner of Diſcourſe with the Inanimate creatures, ſuch as are but bare. And naked ſubſtances without life, or ſence, as the *heavens, the Sun, Moon, and Starrs*, yet even theſe do *declare knowledge, and wiſdome*; to Man: they have a *ſpeech, a voice*; their *words* go the ends of the world; to every *Nation, and Language*; And men who have not the Scriptures, nor any other Books, or writings of men, they ſhall not be excuſed in their ignorance of God, and of their dutie to him; if they learne not from his creatures; if they underſtand not their *ſpeech, and Language*, and learn not from them; And this is plain from Rom: 1. 20. St *Paul* ſpeaking of the heathen, reproving them for their ignorance, and diſobedience; he tells them, much of God may be ſeen, and known, in and by the Creatures: *The inviſible things of God, from the Creation of the world*

are clearly ſeen being underſtood by the things that are made, even his Eternall Power, and Godhead; ſo that they are left without excuſe.

The *Attributes of God*; (his *wiſdom, Power, goodneſſe, love, and bounty,* towards mankind) are clearly ſeene, read, and underſtood, by the things that he hath made. And let not men think, that becauſe they are not Learned, in any School Learning, therefore they ſhall be excuſed. Though they are ignorant of God, and of their duty to him: for the Prophet tells ſuch what they ſhall find, if they are of the number of thoſe *ſottiſh children, that have no underſtanding: he that made them will not have Mercy on them; and he that formed them will ſhew them no Favour*: *Iſay* 27: 11: So that it highly concernes every one to learn the *Language of the Creatures*; and how to *conferre, and diſcourſe with them* for their profitt,

and

and edification: And among the Creatures with *Fruit-trees.* the ſubject of the Enſuing *Dialogue.*

Shall men plant *Orchards, and Gardens of Fruit-trees,* and only take their *Pleaſures, and Profits* from them, from year to year: This is no more than the *Beaſts, and the Birds* do; They ſitt under their ſhade in the heate of Sommer, and eat of their Fruits: The *Swine* gathers, and eates the Fruits that fall under the Trees, and goes his way, but underſtands not whence they are; but men that are endued with Reaſon, and underſtanding (eſpecially if a *Principle of ſupernaturall grace,* and the *Spirit of God*, be dwelling, and ruling in them) muſt look higher, and make another uſe of *Fruit-trees,* than meerly for *temporall Profit, and Pleaſures*: Men muſt *diſcourſe with Fruit-trees,* having learned to underſtand *their Language* which though it be not

Articulate, and diſtinct to the *outward ſence of hearing*, in the ſound of words, yet they ſpeake plainly, and diſtinctly to the *inward ſence*, *the underſtanding*: The ſoul hath its *ſences*, as well as the body; the ſoul doth really *hear*, *ſee* &c. as well as the body: ſo that we may learn from Fruit-trees many good leſſons, and uſefull inſtructions; they being Creatures, that are alwaies ſpeaking, and alwaies ſpeake the truth, both for the glory of God, and the good of men;

Every Creature ſpeakes this aloude to every man, *qui fecit me, propter te, fecit te; propter ſe*: *he that made me, for thee, made thee for himſelfe*: Mr *Caryl* in his expoſition upon *Job*, Chap. 12. ſpeakes much to this purpoſe: *All Creatures*, (as he there ſaies) *have a teaching voyce; they read us divinity Lectures of Divine Providence. Seculum, eſt Speculum*: The world below is a Glaſs,

Glaſs, wherein we may ſee the world above, they who cannot read other Books, may yet run, and read this Book of the Creatures, written in great, and plain Letters, and Characters. *Non eſt ullum animalculum tam exiguum in quo non plus diſcere poſſimus, quam in omnibus ſculptis, pictis, aut ſimulachris*, Lauae.

The *idle, ſlothfull man* is ſent to the *Piſmire*, to learn and be inſtructed, *Pro: 6. 6. Go to the Ant thou ſluggard, conſider her waves, and be wiſe, ſhe getteth her meat in the Summer* &c: ſuch as provide not in *ſummer*, for *Winter*, in *youth* for *old age*, in *this life* for *the next*, are condemned by this little Creature; *Deus maximus in minimis*: God is ſeen in the leaſt of his Creatures: yea, go to the *Oxe*, and the *Aſſe*, thou brutiſh, ſenſual man, or woman, conſider, and learn of them: They know, and own, ſerve, and obey,

obey, their Maſter, him that feedeth them; but thou (as thou wanteſt grace, ſo alſo thou wanteſt the good Nature, that theſe poor Creatures have, and ſhew forth to him that keeps them; Thou art fed, and clothed dayly, and haſt all things convenient for life, from the hand of God, and yet thou owneſt him not, but ſerveſt thy ſelf, and rebelleſt againſt God: therefore theſe dull Beaſts ſhall condemn thee.

Iſay: 1. 3. The Oxe knoweth his owner and the Aſſe his Maſters Crib; but Iſrael hath not known Me, ſaith the Lord.

Let not men make light of theſe things (of *learning from Fruit-trees, and other Creatures*) they ſhall find one day, (and that ſhortly too) they ſhall be called to an Account; and be judged by the *Creatures*, as well as by the *Word*: Therefore it concernes every one to learn their ſpeech, and language, and to be inſtructed thereby, in order to their *own Duty*, and the *glory of God*.

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O the loud cry, and voyce of Nature from these very Creatures, (of the infinite *Wisdome, Power, and bounty of God* towards Man,) how is it heard, plainly, and distinctly, not only in the infinite number, and kinds of *fruit-trees, Flowers, and vegetables in orchards, and Gardens*, but also in every individuall, and particular Tree: Consider only, but one large *Apple-tree*; some of them bearing many bushels of Fruits in one year; Every particular Fruit hath severall seeds, or kernels in it; and every seed (though many thousands from one Tree) hath the Nature of the whole Tree in it self, and that exacty: *Potentially*, the whole tree; in that small substance; many of them lesse then a graine of Wheat) it hath in it the *innate, intrinsicall forme, and vertue of the Whole Tree*, that huge, and vast body that we see above ground, and will (if lowen)

ſowen) produce the ſame in kind: And not only ſo, but likewiſe every *ſmall Twigg* of the Tree, yea, the *leaſt bud of the leaſt twigg* hath alſo (*virtually*) the whole tree in it ſelf, and produceth the ſame, if inoculated, according to Art.

S^t *Auſten* takes notice of theſe things and admires God in them; and exhorts all men to ſtudy them, and learn from them; *Ex ipſis operibus dei indagare conemur; conſideremus ergo, cujuſlibet Arboris pulcritudinem, in robore, ramis, frondibus, Pomis, &c. illud germen ex ſemine; in ſemine ergo illa omnia fuerunt primitus; non mole corporeæ magnitudinis, ſed vi potentiaque cauſaliter: in exiguo grano mirabilior proſtantiorque vis eſt, quia valuit adiacens humor commixtus terræ, quid enim ex arbore illâ, ſurgit, aut pendet, quod non ex quodam occulto Theſauro ſeminis illius extractum atque depromptum eſt.*

Gen: ad lit: ch 15.

Fob

Job exhorts us to learn from theſe, and all Creatures; *Chap.* 12. 7, 8. 9. *&c. Aske now the Beaſts, and they ſhall teach thee, and the Foules of the Air and they ſhall tell thee: Or ſpeake to the earth, and it ſhall teach thee; or* (as it is tranſlated) *ſpeake to every Twigg, or Tree that growes upon the Earth, and it ſhall teach thee; And the Fiſhes of the Sea, ſhall declare unto thee.* Here we ſee, are many Maſters, and Teachers, for the inſtruction of Man, in his duty to God; Chriſtians that have not only Reaſon, but grace, may learn from Creatures that have neither Reaſon, nor ſence; Grace in the heart of a Chriſtian, improves common, earthly Objects, to ſpiritual uſes, and holy Ends: it is (ſpiritually) the *Philoſophers ſtone*; that turnes *Earth, into Heaven; Naturall Objects, into Spiritual*, As faith ſees him that is inviſible, and things that are not ſeen, ſo *ſence* ſhewes

shewes us him that is invisible, i. e. God in his workes. Being as a prospective Glasse through which we may see the lively species of infinit excellencies in God.

First, All Creatures yeild ready Obedience to God; for they obey the Law of their Creation: *Fire, and Haile, Snow, and vapors, Stormy winds and Tempests, fulfilling his word. Ps.* 148. 8.

Secondly, And as Creatures teach us *Obedience to God*, in observing the Law of their Creation; so also they teach us *dependance upon God*: as we see *Hos.* 2. 21. God having betrothed Israel his people, *in righteousnesse, in judgment, in lovingkindnesse, in mercies, in Faithfulnesse*, and that for ever; from that time all the Creatures do strive to do them good; but yet in a Chain of *dependance*; Every one confessing their inability, without help from God: Israel had need of the Creatures to nourish them,

them; They cry to God for *Corne*, *VVine, and Oyle*; These are ready, and willing to nouriſh *Iſrael*, but then the *Earth* muſt bring them forth, therefore theſe cry to the *Earth*, to give them rooting, and nouriſhment, the *Earth* would do this willingly, for *Iſraels* ſake, but cannot, except the *Heavens* do water it, with *Rain*, and *Dewes*; therefore the *Earth* cryes to the *Heavens*, but the *Heavens* (though willing) can give no *Rain*, nor refreſhing, until *God* command them to do it; therefore the *Heavens* cry unto *God*, that he would give them Commiſſion to *water the Earth*: As we ſee: *Hoſe*: 2. 2. *I will hear* (*ſaith the Lord*) *I will hear the heavens, and they ſhall hear the* Earth, *and the Earth ſhall hear the Corne, and the VVine, and the Oyle, and they ſhall heare Iſrael*: So God commanding the *heavens*, the *heavens* feed the *Earth*, and the *Earth* feeds the *Corn, VVine, and Oyl*, and theſe feed *Iſrael*.

The

The eyes of all Creatures waite upon God, and he giveth them their meate in due ſeaſon: *Pſ.* 145. 15. *he feedeth the young Ravens that call upon Him*: *Pſ.* 147. 9. *The Lyons roaring after their Prey, do ſeeke their Meate of God*: So they all teach us the ſame Leſſon of *dependance upon God for all neceſſaries*.

The Apoſtle *Paul* ſhewes us, That there is ſomewhat even in *inanimate Creatures*, that puts forth an Act of *Expectation*, yea, of *Earneſt Expectation*; for deliverance from the bondage that the ſin of man hath brought them under; *Rom.* 8. 19. *The earneſt expectation of the Creature, waiteth for the manifeſtation of the ſons of God: and ver.* 22. *The whole Creation groweth, and travelleth in pain together until now.*

Thirdly: We may alſo learn this Leſſon from the Creatures (even from *irrationall, and lifeleſſe Creatures*) not only

only (as was ſaid 1: *Obedience to God*, *and* 2: *dependance upon him*; but likewiſe 3ly. to deſire, and long, for a full *freedome, and deliverance* from the bondage of Corruption, and to attain the Glorious liberty of the ſons of God; for ſhall *inanimate Creatures* do this; and ſhall not *Rational, and Spiritual Chriſtians* do it, much more.

Now if any one ask this Queſtion; how may we *ſpeake to Fruit-trees*, or any other Creatures that are without *Reaſon or ſence*, that we may receive inſtructions from them.

This Queſtion (long ſince) is anſwered by S^t *Auſten*; I *but the Queſtion* (ſaith he) *to the Earth, and to the Sea; and to the reſt of the Creatures; and they give me an Anſwer; Now if you would know what my Queſtion was; It was the deep intention, and conſideration, I had in my heart, about the Creatures; And would*

10: *Book of his confeſſions.*

you know what their Anſwer was; their Anſwer was that which I collected in my Meditations, from their ſeveral Natures, qualities, and properties.

So that to *confer, and diſcourſe with Fruit-trees* (as in the enſuing *Dialougue*) and to receive inſtructions from them, not only as to *temporall Profits*, but *Spiritual* alſo, it is, in a Rationall, ſerious, and Spiritual manner, to *conſider them, and dive, and ſearch into their Natures, and Properties*; as we may obſerve, and gather by Experience, from year, to year, concerning them; which every Rationall man may do, more, or leſſe; But yet the more knowledg, and Experience any man has, the better it is don; And then the making of *right concluſions, upon ſuch Conſiderations*, thoſe are the *Anſweres, Teachings, or inſtructions of the Fruit-trees*; ſo of all other Creatures, (as was ſaid;) *Job*: 12. 7.

aske

aske the Beasts, and they shall teach thee; docebit te, unaquaque ex Bestiis docebit te.

The *Excellencies, Vertues, beauties and perfections* that are in the Creatures do plainly shew forth, and manifest, the *infinite Excellencies and perfections of God;* his *VViſdom, Power, Goodneſs, Beauty, Bounty &c.* Now, when we diligently conſider, and ſearch out their *Natures and Vertues, Beauties, and Properties*, which God hath Stampt upon them, and put into them, and make *right Concluſions*, then we *confer and diſcourſe* with them; The Creatures diſcover the *Attributes* of God to the *Eye*, as his word does to the *Ear*, and both to the *Mind*. And this produceth (or ſhould do) in every one, *Praiſe, and Glory to God, wonder, and admiration of him;* for that he is the *Creator, and contriver* of all theſe excellent things: who being the *Originall*

and firſt Cauſe of all theſe *wonderful, and excellent Creatures*, ſo many, ſo good, ſo beautifull, ſo uſefull, profitable, and pleaſant, in the lives of men, it muſt needs be concluded, that he himſelf is much more ſo, in himſelfe; yea, infinitely above, better, and exceeding them all; and conſequently to be *deſired, and loved above them all.*

Aquin: *Hujuſmodi interrogatio eſt mentis operatio, qua creaturarum perfectiones intuemur: Tunc homo Creaturas interrogat, quando eas diligenter conſiderat; ſed tunc interrogate reſpondent, cum homo proſpicit quod tanta ordinatio eſſe non poſſit, niſi ab aliqua ſuperiore ſapientia diſpentante.* That is: When we *ſeriouſly conſider, the nature, and properties* of inanimate creatures; then we *aske Queſtions* of them; and they being thus Queſtioned, they return *an anſwer* unto men, when we clearly perceive that their wonderfull

Natures,

Natures, vertues, and properties, cannot be, but from the *Power, and VViſdome of a ſuperior Cauſe.*

Every *created being*, inſtructs us concerning our *Creator*, of *his wiſdom, and goodneſſe*, and of our *duty, and thankfulneſſe* we owe unto him; ſo that as many *Creatures* as are in the world, ſo many *Teachers* there are in the world: Therefore none ſhall be excuſed at the laſt day, for their *ignorance of God*; ſeeing we have not only *the Word of God*, but *all the Creatures of God* to inſtruct us; concerning God and our duty to him. So then; with theſe breife inſtructions concerning *diſcourſe with Fruit-trees*, I commit the Enſuing *Dialogue* to thy uſe, for thy profitt. Who am thy Friend to ſerve thee in love.

R A: AVSTEN.

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A DIALOGUE

William Clarke

His Book 1778

A DIALOGVE,

(OR FAMILIAR DISCOURSE and conference) between the *Husbandman*, and *Fruittrees*; in his *Nurseries*, *Orchards*, and *Gardens*.

Trees Speak to Men.

HUSBAND MAN: I have read in Learned and Godly mens workes and theScriptures also declare as much; that yee *Fruittrees can Speake, and discourse with men*, (though not with *an articulate distinct voice, and sound of words, to the outward sence of hearing*, for that is proper only to *rationall Creatures*) Yet it is knowne yee can speake very *intelligibly*, *and convincingly*, *to the minds, and consciences of men*, And can Answere their *Questions*; and speak many things to their profit and edification; And that yee alwaies speake *the very truth*; and to the *glory, and praise of God*: What *Language* is it that yee speake,

is it *Engliſh*, or *Latin*, *Greek*, or *Hebrew*, or what other *Language* elſe, wherein yee diſcourſe with men.

The Language of Fruittrees.

FRUIT-TREES: We can ſpeake all *Languages*; We can diſcourſe with any *People*, or *Nation*, in any Language whatſoever; according as people pleaſe to diſcourſe with us, ſo we Anſwer them; every man in his owne Language.

HUSBANDMAN: We in this Countrey, are *Natives of England*; we will therefore ſpeake together in our *Engliſh Tongue*, for that we beſt underſtand; Tell me then firſt of all; *Of what age are yee? of what duration?* (I ſpeake not of theſe individuall Trees here Planted, but of Fruittrees in generall.) *How Long have yee been in the world?*

The Age of Fruittrees.

FRUITTREES: We are of a very Great Age; even from the beginning of the Creation: which is now (according to common computation) 5676. yeares or thereabouts: This thou maiſt underſtand by a Token that much concernes the; For we were preſent & ſtood

ſtood by, when thou, and thy wife, did both of you, tranſgreſſe the *Command of our Creator, in the Garden of Eden*, in that yee did eate of the *Forbidden Fruit:* Thou had'ſt liberty enough given thee, which was to *Eate of all our Fruits*, throughout the whole Garden; (Except only *of one Tree*, to try thy Obedience) and that as freely as thou wouldeſt; why then didſt thou breake the command of God; which we never yet did, nor ever ſhall; though we are much inferior to mankind.

Mans fall, Reſtoring, and Eſtabliſhing.

HUSBANDMAN: Herein yee ſpeake *the truth, and convincingly* indeed; for ſo it was; which we muſt acknowledge to God, and be humbled for it; for it was *a very great tranſgreſſion*, we loſt our glory, and our Happineſs by it; but bleſſed be God for ever, for *his free Grace*, he hath ſhewed us a meanes, and way of recovery, to our former ſtate of happineſſe, which he did not to the *Angels* that ſinned, but a little while before us; (God never ſpake one kind word to them ſince, nor ever will) O the *juſtice, and mercy of God*: towards them *juſtice*: but towards us *Mercy, and free Grace*; in our reſtoring

ſtoring even all that he hath choſen: Yea, God hath not only *reſtored, and recovered us* out of our fallen ſtate, but alſo hath ſo confirmed us in it; as that now we can never fall from it any more; as we then did, But this is *a Glorioufe miſtery*, diſcovered to us *in the word of the Goſpell of Chriſt*; wherein yee have no skill, neither can yee ſpeake, as to that matter.

Section 2.

Sympathy and Antipathy in Vegetables.

HUSBANDMAN: It hath been aſſerted by Learned men, That there is a *ſympathy, and Antipathy in Plants, Trees, and all Vegetables*; ſome kinds will not thrive together, which they impute to *Antipathy*; and ſome other kinds flouriſh, and proſper vigorouſly, growing together, which they call *Sympathy*: or a good agreement one with another: What ſay yee of your ſelves, as to this matter.

Sympathy, and Antipathy of Plants duly ſtated.

We owne the Notion, if it be but rightly under-

underſtood and applyed; for there is ſuch *a contrariety, and heterogeneous quality* in ſome trees, and other Vegetables; as men ſpeake of, And alſo, *a likeneſſe, and agreement in Nature*, in ſome others, But it hath been much miſtaken by ſome writers, who have ſaid, That there is an *Antipathy* betweene ſome Plants (as the *Vine, and the Colewort*) becauſe they will not thrive together; but that is not an *Antipathy*; but rather a *Sympathy*: Becauſe wee *Vines* love the ſame fatt, and fertill ſoyle, as the *Colewort* does; and thence it is that wee turne our Rootes from it, becauſe it hath exhauſted the ſoile and made it barren; But there is a real *Antipathy in Nature*, between ſome trees, which are of Different ſpecies: & therefore they will never thrive together when joyned in Grafting. As the *Appletree grafted upon a Peereſtock*; and ſo on the contrary; Alſo the *Plum on the Cherry*; *and the Cherry on the Plum*; They may grow 2. or 3. yeares but will never thrive to perfection; there is an *Antipathy in Nature*, and they reject each other; And therefore let men in grafting obſerve right ſpecies, and kinds in joyning us together; elſe no profit will accrue to the Husbandman.

Lord Baron's Nat: Hiſt: pa: 101. Exp: 480.

Likeneſſe of Natures accord beſt among Men.

HUSBANDMAN: We ſee the ſame thing amongſt men, and Women: There is a very great *Antipathy, and contrariety in their Natures* one againſt another; an utter enmity in their Natures; Therefore it is neceſſary (in order to Communion, fellowſhip, and agreement of perſons, and ſocieties that they be of *one, or alike Nature*? But the higheſt, and greateſt *Antipathy*, in the world, is that betweene the *Holy Nature of God, and the corrupt nature of Man*; There is no poſſibility of attaining *Communion and Fellowſhip with God*, or to have any enjoyment of God, here in this world, or hereafter in the life to come, without a *change of Nature*, The *corrupt Nature of Man*, is quite contrary to the *Holy Nature of God*; Therefore there muſt of neceſſity be *a renewing in the ſpirit of our minds: a new Nature*, by ingrafting into Chriſt, that ſo there may be apertaking of the *Image* or *Nature of the ſecond Adam, in righteouſneſs and true holineſſe*, as there is of the *firſt Adam in ſin, and corruption.*

No attaining Communion with God, without a New Nature.

No

No fellowſhip betweene Regenerate and unregenerate Perſons.

So neither can there be any cordial fellowſhip, complacency or delight, betweene *Regenerate, and unregenerate perſons*; becauſe of this *Antipathy, and contrariety in Nature, what fellowſhip hath Chriſt with Beliall, or he that beleeveth with an infidell:* Therefore perſons in their *Marriage choice*, had beſt conſider, and make ſure of this, in the firſt place: and make other conſiderations ſubſervient, and ſubordinate thereunto.

Queſt: But how is this among *Fruittrees*, ſeeing yee are not *ſenſible Creatures*; but are in a rank, and degree below them.

Perception in Fruittrees inſtead of ſence.

FRUITTREES: It is true, we are not *ſenſible Creatures*; But yet we are *living Creatures*; And we have a Nature in us ſome what *analogous to ſence*; we have *Perception*, which is to us inſteed of *ſence*, whereby we know what is *good for us*, and what is *hurtfull to us*; and thereby we *chuſe the one, and reject the other*; in ſome *warme fertile ſoyles* wee thrive much better than wee do in ſome *cold, wett, bar-*

ren grounds; And ſo in reſpect of ſituation, either towards the *Sun*, or *from it*; in ſhady places.

Four Diſtinct ranks of Creatures each Genus including many ſpecies.

HUSBANDMAN: I perceive then hereby, That there is a vaſt difference among the *Viſible Creatures* here upon earth; in their diſtinct and ſpecifick Natures; wch may be diſtinguiſhed into foure *ranks*, or *degrees*; every *Genus*, including divers perticuler, and *diſtinct ſpecies*; The firſt and loweſt of all are thoſe which are but only *bare*, *and ſimple ſubſtances*, without life; as *Earth*, *water*, *Stones*, *Mineralls*, , and ſuch like, the ſecond ſort are a degree above theſe, not only *ſubſtances*, but they have life alſo; as *Trees*, *Flowers*, *Herbs*: and all Vegetables; the third ſort are a degree above them, which have not only *life*, but have alſo *ſence*; as *Beaſts*, *Foules*, *Fiſhes*, The fourth rank, and degree of Creatures, are above all theſe, which are not only *ſubſtances*, and have *life*, *and ſence*, but alſo *Reaſon*, as Mankind in all Nations.

All

All Creatures are ſubſervient one to another.

And now as theſe Creatures are thus diſtinct in their degrees, one *Genus* higher then another; ſo by the *Wiſdome, providence, and appointment of God*, they are uſefull, and ſubſervient, one to another, each kind in their diſtinct degrees the *firſt*, to the *ſecond*; the *ſecond* to the *third*, and the *third* to the *fourth*: The ſimple ſubſtances, *Earth, water*, &c. feed and nouriſh the *flowers, herbs*, and all *Vegetables*, and theſe nouriſh the *Beaſts, Foules, Fiſhes* &c. And theſe feed, and nouriſh the higheſt Rank of viſibles Creatures; all *Mankind*, that ſo he may ſerve, and glorifie God in, and by all theſe.

Section 3.

Culture of Fruittrees neceſſary.

HUSBANDMAN: Here are ſome *Fruittrees*, which I have beſtowed much labour and coſt upon, in ordering of them, by diging about your Rootes, in manuring of them with good ſoyle: and the Branches by Pruning off the one halfe of them (being too cloſe

close, and too many; And also I have cut off the one halfe of your hight; for yee were growen and aspired up, so high into the Aire, that the winds and Frosts (in the spring time especially) had more power upon you then upon low, spread trees; so that I hope my labour, hath not beene in vaine: How do yee find your selves, do yee perceive your selves any whit better, for all this labour, and time bestowed upon you.

The benefit of due ordering Fruittrees.

FRUIT-TREES: We have a preception that we grow more vigorously, and strongly, then we did formerly; for we were back bound, before; (a thick hard barke incompassing us) did very much obstruct and hinder the assention of our sap) which now by thy ordering of us, is loosed; and we receive a more plentiful nourishmen by sap from the Earth, which feeds all our branches; which before cutting aspired up into the Aire, but now spread round in a comly forme, and are full of good fruitts as thou seest, And so we are every way much the better for all thy labours.

HU S

God chaſineth all his People, ſome more, ſome leſse for their Profitt.

HUSBANDMAN: I ſee it is as yee ſay; And as theſe things are to be obſerved for our temporall profitt among fruittrees, ſo alſo they ſerve as a very appoſite *ſimilitude* to ſhaddow out a ſpirituall truth by way of analogie, and reſemblance of Gods dealing with his people, his *Miſticall Fruittrees* who, as a moſt wiſe, and carefull Huſbandman, ſeeing his Fruittrees beare good fruitts, he Prunes and orders them (ſome perticulars more eſpecially, and that in ſome extraordinary manner) that they may bring forth more fruitts, and better then before.

For ſome Chriſtians after that they have attayned ſome good meaſures *of Gifts, and Graces of the Spiritt*, through the want of the *exerciſe and improvement of them, and Chriſtian watchfulneſſe*, they grow negligent, and Proud and abate of that *vigour of Spiritt, zeale and love*, that formerly they had; And therefore the Husbandman takes them in hand, and deales with them according as the caſe requireth; He cuts off many of their branches, Ther *exuberant*

vaine

Vaine, carnall imaginations, thoughts, de-
ſires, intentions, and contrivances) which
riſe up, and extend beyond due bounds,
and brings them low, and humbles them
greatly; Not only by many afflictions,
troubles, and *Diſtreſſes of Body, and ſpiriti*
but alſo ſometimes by withdrawing his
ſpirit, and permitting them *to fall into ſom*
ſinnes; ſo as to ſhame, and diſhonour them;
which workes more effectually for the cur
of *Pride and ſelfelove*, then any othe
meanes can do: St. *Auſten* hath a ſaying t
this purpoſe: *I dare affirme it* (ſaith he)
that it is profitable for a proud man to fall in
to ſome ſcandalous ſin, that by the ſhame of i
he may be humbled: his meaning is not
that it ſhould be any mans choice to ſin
that he may be humbled; but that it is ſome
times Gods way of cure to permitt it as t
ſome men.

A wiſe *Phyſitian* can ſo temper *poyſon*
as to make it (with other ingredients
procure, or preſerve health: ſo that in a
theſe things God is ſeene, and to be pra
ſed, and admired, in his diſpenſations to
wards his people; and they to learne obe
dience by the things that they ſuffer, an
to be more *thankfull and firutfull*, in the
hearts, and lives afterwards.

Sectio

Section 4.

Fruittrees Beautifull Objects.

HUSBANDMAN: It is a great pleasure, nd delight to walk among you, so many eautifull Fruittrees; seeing yee grow so andsomely, and uniforme; yee grow in rder, in straight lynes, every way; (look hich way a man will) *decent formes* and rder of things are pleasant to the Eye; as *Consort of Musick* is to the Eare: And bedes; yee are more beautifull and delightome in your various coloured *blossomes*, *aves*, *and fruits*, these even ravish the ences, with their delicate *colours. smels*, *nd tasts*; all exceeding gratefull to the ences; and delightsome to the mind.

Immoderate love to Creatures dangerous.

FRUITTREES: We owne what thou ayest to be true; We are indeed fine beauifull Objects; and desireable good things, sefull, and profitable in the lives of men: But thou, and others had best take heed, nd beware least yee love us too much; hat yee set not your hearts upon us; for

Lalet

Lalet anguis in herba, a ſerpent may be hid even amongſt pleaſant, and beautifull flowers; the old Serpent is ſtill alive; that *bitt, and ſtung thy firſt Parents*; in the Garden of Eden they ſetting their minds too much upon the beauty, and excellency of the Fruits that they ſaw: They ſaw that the Fruits were beautifull to the Eye, and good for food, and they took, and Eate of it: being ſeduced alſo by the ſubtilty of the Serpent; And thou maiſt be ſure he hath not loſt any of his *Malice*, *Power*, *Policy*; but is watchfull day, and night to do thee; and others miſcheife.

Too much love to Creatures, abates love to God

HUSBANDMAN: This is a good caution and to be heeded, and obſerved daily. For the *Pleaſures*, *and Profitts* of the Creatures do often ſtale away the minds, and affections even of good men; which abate the ſtreame of their love to God: which occaſions (more, or leſſe, ſooner, or later) *chaſtnings*, *and afflictions*, from the hand of God; who cannot beare, that the hearts of his people ſhould be alienated from him by any of his Creatures; Yet neverthele here is a lawfull uſe of theſe, and othe

Crea

Creatures, with Pleasure and delight, so it be within due bounds; But this delight in Fruit-trees in Orchards and Gardens (in a kind of Communion, and complacency with them) it shaddows out unto us *a great, and singular mistery*, and a priviledge of beleevers; the greatest on this side heaven; that is; *Communion, and Fellowship with God, the enjoyment of him for ever.* Sincere, and humble Christians know by experience, what it is to *walke with God; in Fellowship with him*; God doth gratiously condiscend to have *Communion, and Fellowship* with Man; with such as he hath Chosen to himselfe, and changed, sanctified and prepared, as Vessels of mercy, for his owne use.

Communion with Creatures calls for Communion with God.

And herein we need not restraine or lymitt our love, and affections, as we ought to do towards the Creatures; all we have, or can let out, is too little, and small for this infinitely *best Object of Love*: Communion with, and delight in all other Objects, must be subordinate unto this; for all the *good, and desireableness of the Creatures*, are but so many *Drops derived from this infinite Ocean*, in his presence is the fulnesse of joy; at his right hand there

are

are pleasures for ever more.

Section the 5.

Many Profitts and pleasures by Fruittrees.

HUSBANDMAN: There hath been very much spoken by Auntient and late writers, about the *Profitts*, *and Pleasures* that are found in *Orchards*, *and Gardens*; And all people (generally) do much commend *The worke of Planting Fruittrees*, because of the *Profitts*, and *Advantages* that yearely do arise from *Fruittrees*, Besides all the delight, and Pleasures superadded wherein do these *Profitts*, *and Pleasures* consist, tell us some particulars briefely.

Fruits of Trees Mens food.

FRUITTREES: Thou knowest our *Fruits* are usefull, and *Profitable* many waies in the lives of men: They are for *food all the yeare long* both for *meate*, *and drink*; it was the first *Food* given to man; and that in his best state, and condition; even in Paradice, the most pleasant place upon the Earth; *our Fruits were his appointed food*, he might eate of all our Fruits; (on

Tre

Tree only excepted:) And *Fruits of Trees* have been *mans food* ever ſince, and ſo ſhall be to the end of the world.

HUSBANDMAN: It is true: *the Fruits of Trees* are good *food*, both for *Man and Beaſt*; which beeing well ripened, they may be uſed for *wholeſome food* many waies; Eſpecially made into *Cider*; the moſt wholſome drink known in the world; and ſo accounted by Learned, and skilfull *Phyſitians*; and found ſo to be by *long Experience*, not of particular Perſons only; but by ſeverall Generations ſucceſſively: in ſeverall Countries, where it is temperately, and moderately uſed; as their common drink; which hath been (of late time more eſpecially much celebrated, and commended, by many worthy, and eminent perſons; upon good grounds, both of *Reaſon, and Experience.* As conducing (more then any other Liquors) to *health, and long life*; which are much in eſteem among all people.

* *Vinetum Britannicum by J. IV: Gent: p.* 18.

* *ſee; Silua & Pomona, by Mr. Euelin. of the Royall Society.*

Planting of Fruit-trees commended by Antient and late writers.

Now becauſe the *Profitts, and advantages by Planting Fruit-trees* are ſo many, and great, I think it not amiſſe to acquaint my friends here preſent, with the *Praiſes, and Commendations* that ſome *Authors* have given *to this work and imployment of Planting Fruit-trees*, that they may be more in love with it, and more diligent in it, for their own Profitt, and for Poſteritie alſo.

Varro: *Li.* 1. *Cap.* 4. de re Ruſtica: hinc profectò Agricolæ ad duas metas dirigere debent; ad utilitatem & voluptatem.

Menander. Agricolarum vita voluptatem capit. Dum triſtia ſpe futurorum ſolatur, *eſt profecto* virtutis & vitæ Magiſter Ingenuæ omnibus hominibus ager, Mihi videtur nihil aliud eſſe Agricultu-

Agriculturæ quid ſit. ram quam inſpectâ Plantæ Natura, & Cæli, & Terræ ei idoneum cultum tribuere, & (ut ita dicam) Cælum cum Terra maritare, vel ſocietatem perquirere Cæli, & Terræ ad Arbores.

O quam dulciſſimum eſt fructus ex arboribus quas ſeviſti, inſeruiſti, & coluiſti, propriis manibus colligere, & Amicis, agna-

agnatiſque jactabundus largiri &c.

Virgil in Georg: *O fortunatos nimium, bona ſi ſua norint.*
Agricolas; quibus ipſa procul civilibus Armis,
Fundit humo facilem victum juſtiſſima tellus.

Aves canoros garrulæ fundunt ſonos:
Et ſemper Aures cantibus mulcent ſuis.

Mira eſt, & inexplicabilis horti commoditas: nam ſi neceſſitatem conſidero, agricultura tanto eſt humano generi emolumento; ut eâ carere nullo modo poſſis; ſi utilitatem, inter primas, non poſtrema. Nec quænam illi poterit comparari: ſi voluptatem dignitati commiſtam, ea eſt excellentia &c.

Auguſt: Quid enim hoc opere innocentius vacantibus; & quid plenius magnâ conſideratione prudentibus; quid majus mirabiliuſque ſpectaculum eſt, qnam cum poſitis ſeminibus, Plantatis ſurculis, tranſlatis Arbuſculis, inſitis malleolis, tanquam interrogatur quæque (vis Radicis & germinis) quid poſſit, quidve non poſſit, unde poſſit, vnde non poſſit; cum rerum natura humana ratio quodammodo loqui poteſt, quid in ea valeat numerorum inviſibilis interiorque potentia; quid extrinſecus adhibita diligentia, & in ipſa conſideratione perſpicere: quia neque qui plantat eſt a-

liquid, neque qui rigat, ſed Deus qui dat incrementum.

Antient Authors define the chiefe part of Husbandry to be this: The Husbandman ought to conſider the Nature of the Trees which he is to Plant, and ſo to diſpoſe of them as they may have fitt ſoyle, and ſcituation, that they may have the influence of the Sunne; as much as may be; And there will ariſe great *Profitts, and advantages:* with *Pleaſure* attending them; O how ſweet (ſaith he) and pleaſant is the Fruit that thou haſt Planted with thine own hand; to eate thereof, and to diſtribute of the ſame to thy Friends, and acquaintance.

They ſay the Profitts of Fruit-trees are wonderfull; and cannot be reckned up, there is no end of the Account;

St. *Auſtin* accounts this an excellent imployment; and worthy the eſteem of the beſt men; having many deep miſteries, & ſecrets of Nature, in it, to exerciſe, and imploy the underſtanding of the moſt eminent perſons; in conſidering the Nature of ſeeds ſown, in Grafting young Twiggs; tranſplanting Trees, and many other works about them, to conſider and find out the Nature of theſe things; and to apply our ſelves accordingly

cordingly: but in all, to know, and conclude, That it is not he that Planteth, nor he that *watereth*, but God that giveth the increaſe.

Mr *Boulton* (an eminent, godly Divine in his time) ſaies that *Vinyards, Gardens, Orchards, and ſuch incloſed Plotts*, are the *Stars, and Paradices* of the Earth.

And Sr. *Fran: Ba:* ſaies; Gardens are the pureſt of humane Pleaſures, the greateſt refreſhments of the ſpirits of man; without which Buildings, and Pallaces, are but groſſe handiworkes. *Eſſayes pa. 226.*

Section 6.

HUSBANDMAN: Seeing it is manifeſt, and concluded by all men, that this work of *Planting Fruit-trees*, is very *Profitable, and Pleaſant*, how comes it to paſſe, that ſo many men are yet negligent, and ſlothfull in the worke; Many young Gentlemen who have good eſtates in Lands, and might very much improve their Eſtates by Planting; yet are negligent, and all that can be ſaid to encourage them to it will not prevaile to ſet them on worke; what may be the reaſon of this groſſe neglect; is their any fault,

or matter of diſcouragement ariſing from you that doth hinder them.

Too things ſeeming diſcouragements in Planting.

FRUIT-TREES: There are indeed two things (eſpecially) that may perhaps ariſe from us, (ſeemingly) as matters of diſcouragement to ſome men; The one is, We cannot bring forth Fruits ſpeedily, to any conſiderable profit; men muſt be content to ſtay, and waite certaine years, ere they can have any great profits from us, And *ſenſuall men* that are all for *preſent Profitts, Pleaſures*, and ſatisfaction of their appetites with preſent things, will not ſtay our time; which is neceſſary for our growth, and increaſe that we may bring forth ſtore of good Fruits; for their Profitt.

And likewiſe; The worke, and labour about us ſeems to be but a meane worke, *Young proud Gentlemen* think it a worke, and imployment much below them, to digg in the ground to ſet Trees; they account it too mechanicall, and therefore have a kind of diſdaine of ſuch an imployment, which too things often hinder ſome men from propagating of us; notwithſtanding

ing we are known to be ſo profitable.

Vaine minds take up with preſent ſatisfaction.

HUSBANDMAN: It is true indeed ſome *wild, lightheaded young Gentlemen* that have good Eſtates, runne altogether after the ſatisfaction of their ſenſuall appetites, and deſires, which they may have at preſent, and are impatient of delay; and ſo neglect, and undervalue, theſe profitts by the Planting of Fruit-trees; in regard (as yee have ſaid) there muſt be a time of waiting patiently for Profitts by Planting; but yet the more *wiſe; and ſober Perſons of the Gentry*, who hearken to *Reaſon* more then *Sence*; are conſiderate, and are fully convinced of what hath beene ſaid, concerning the great *Profitts by Planting Fruit-trees*, and other kinds of Trees; and accordingly are very diligent about the worke.

Examples of the greateſt perſons in Planting.

But as for that proud conceite of this worke being *below them*, and too *Mechanicall*; let them but conſider what was the worke of the *firſt Man*, and that in his ſtate of *happineſſe*. The worke appointed him by

God himſelfe, *was to dreſſe the Garden and to keep it*; And let them conſider alſo what *Examples* there are recorded of great perſons who imployd themſelves, with great delight, in *this work of Planting Fruit-trees*: *Kings, Emperours, and the greateſt Powers*, were not aſhamed of it; but performed it with their own hands; *Diocleſian Emperour of Roome*, left his Empire, and betook himſelfe to *this imployment*, in the later part of his life. *Elizeus Sjortanus* planted ſpatious, and large Orchards; and uſed therein to feaſt, and banquet with his children, and Friends: *Cyrus King of Perſia*, (who had all the Kingdomes of the Earth given to him) was diligent, and moſt exact in this worke of *Planting Fruit-trees*; with his owne hand; as he himſelfe acknowledged; to Lyſander, when he came to viſit him. See his own words; as they are Recorded.

Ezra 1. 2. &c.

Epiſtola allerti Lollii ad Herculem: Lib: de re Ruſtica: pag. 30.

Cyrus minor Perſarum Rex, vir ingenii excelſi, & rerum geſtarum gloria celeberrimus, cum ad eum veniſſet Lyſander Lacedæmonius, & ipſe ſummis virtutibus præſtans, eique dona nonnulla attuliſſet, & cereris rebus comis, & humanus erga ipſum fuerit; quodam vero die recreationis,

ationis, cauſſa in quendam hortum magna ipſius induſtria undique conſeptum, & ſingulari artificio conſitum eum adduxit; Tum Lyſander admiratus egregium omnium rerum ordinem, atque proceritates Arborum, illarumque in quincuncem directam ſeriem, & fructuum pulchritudinem, ac odorum, qui è floribus ſpirabant, ſuavitatem, dixiſſe fertur; Atqui Lyſander, meo ingenio iſta ſunt elaborata; mei ſunt ordines, Arboreſque, & Plantæ, aliaque quæ ita miraris, mea manu ſunt ſata.

Tum viciſſim Lyſandrum, ipſius comtemplantem purpuram, corporiſque elegantiam, & ornatum perſicum auro gemmiſque prætioſiſſimis ſplendentem; reſpondiſſe; O Cyre, quam merito beatus ab omnibus perhiberis, cum excellenti fortunatua ſingularis tanta conjuncta copulataque ſit induſtria.

So that ſuch men as are ſo highly conceited of themſelves, to think this worke, and imployment about Fruit-trees, to be *below them*, are much miſtaken, they need not be aſhamed of it, more then *their betters*; Neither hath it beene the choice of ſome few Eminent perſons only, but of very many as we find by Records in ſeverall Authors; ſee further.

Epiſtola alberti Lolii, ad herculem Li: de re Ruſt:

Solemus autem circa Agriculturæ tractationem, duos potiſſimum fines conſiderare, *utilitatem nimirum*, quam continuo inde percipere poſſumus, & venuſtate florum, germinatione ſtirpium; proventu fructuum capere ſolemus. Et in qua ubiq; magna copia bonarum, & fructuoſarum Arborum ſeſe offerat. Nonnullos alios in medium adducere qui amore rei Ruſticæ ita capti fuerunt, ut poſt habitis omnibus dignitatibus, Magiſtratibus, Regnis, Victoriis, & triumphis, ad Agriculturam ſe totos applicuerunt.

Cælum niteſcere, Arbores frondeſcere,
Vites lætificas pampinis pubeſcere,
Ramos Baccarum ubertate incurveſcere,
Segetes largiri fruges, florere omnia.

Subſequitur poſtea æſtas non ſolum floribus, ut in primis ſunt Lilia, Roſæ, Viola hyacinthi, Caryophilli, & infiniti alii ornatur; ſed etiam frugibus, fructibus, vuis, animalibus, omnibuſque rebus Cæteris ad vitam noſtram neceſſariis ſuſtinendam abundat.

Certe ſi recte, & diligenter inquiſiveris videbis profecto omnes ſtudioſos, & litera tos homines, Ruris ceſſu vehementer ſe

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oblectaſſe, illudque ſemper expeciſſe plurimum. Nam præter aerem liberum, & jucundam viriditatem, quæ plurimum ingenium excitant, ſpiritus quoque inde recreari, & intelligentiam mirifice acui, certum eſt. O beata, & ſincera vita: o ſuave, atque honeſtum ocium, & quaſi omni negotio melius.

Agricultura ſola eſt, cui ingenui, & excellentes viri admoveri debent;

Quid datur a divis melius mortalibus agris,
Quam bona, quæ pariunt paſſim lætiſſima Rura;
Hic hominum primi vitam incoluere beatam,
Cum placidam nondum turbarent prælia pacem,
Cum variis tellus redimitur floribus; & cum
Arboribus viride redeunt per brachia frondes,
Atque avium dulces cantus nemora avia complent;
Tunc mecum, aut felix nuſquam vitæ genus ullum,
Quo ſe mortales jactant, aut hoc erit unum.

Many Profitts and Pleaſures in Planting Fruit-trees.

Thus we ſee what the *Ancient, and more recent writers* (and thoſe of Learning and Eminency in the world) have ſaid, and eſteemed of *this worke of Planting Fruittrees*; both as to *Profitts, and Pleaſures* in the lives of men; and how they have preferred it before other imployments; Therefore there is reaſon all men ſhould have a good eſteeme

eſteeme of *Fruit-trees*, *and of the works about them:* eſpecially ſeeing they are profitable not only as to *Temporall Profitts* in the lives of men, from the Cradle to the Grave, from the beginning of the world, to the end of it. But the ſame alſo miniſtring ſo many occaſions, and helps in order to *Spirituall advantages*; as hath been ſhew'd; being *Examples* to us of *Obedience to God*, in that they keep the *Lawes* of their Creator inviolable; after their kinds; in obſerving the *Courſe of Nature*; from the beginning of the world, to the end of it, And continually ſpeaking to us to do the ſame; Many advantages we have by them; with all *Pleaſures, and Delights* ſuperadded. So that ſuch a worke, carries away the vote, and ſuffrage of all People, according to the Poet.

Omne tulit punctum, qui miſcuit utile dulci.

Here are two of the moſt cogent Arguments that prevaile with all men, *Argumentum ab utili. Et Argumentum a voluptate.* Arguments from *Profitts*, and Arguments from *Pleaſures.*

Pleaſure is call'd *ſal & condimentum vitæ*: the Salt that ſeaſons all things to us: the *Profitts* are more becauſe of the *Pleaſures*, and the *Pleaſures* are more becauſe of the

Profitts.

Profitts. They being united together do commend, and set off each other; more then they would be single, and alone.

Section 7.

Great Trees in too fatt soyle Beare not well.

HUSBANDMAN: Here are a sort of Trees that grow in *a very rich soyle, deepe, and fatt*; and are faire, handsome, large, lovely Trees, as any I can see, but yet they do not answer these things in their Fruits: I expect they should bring me some Fruit, and profit better, and more then other Trees, that grow in *a poore, leane soyl*, and are but small Trees to these which are growne to a vast bigneſſe, and largneſſe of body, and branches: I cannot be satisfied with such *poore, and small returnes, from such great Trees*, in such *a rich and fertile soyle* as they here grow in.

Moderation is best.

FRUIT-TREES: There is good reason we should bring forth good Fruits, and more then those Trees that grow in *poore ground*, but consider thou whether our unfruit-

fruitfulneſſe be not occaſioned by our *too fatt, and Plentifull feeding*; for thou knoweſt that *Repletion is an enemy to Generation*, in all Creatures, according to their kinds, *Men and Women* that are too full fed, and grow *groſſe, and fatt*, they ſeldome are *fruitfull*; as others who are more *moderate, and temperate*; and this is our caſe; by reaſon of our *too full, fatt feeding* in this deepe, and fertile ſoyle, we grow great, and run out yeerely, in *large ſhootes and broad leaves*, but ſhall beare little Fruit while it is ſo with us.

A juſt Reproofe of the Carnall Careleſs Gentry.

HUSBANDMAN: Theſe things are true, and are uſefull in their place, as to temporall Profitts, in the ordering of Fruit-trees; But we may learne hence a Leſſon of higher concernment; it plainly ſhaddowes out unto us, that it is, too manifeſtly ſeene amongſt *ſome great perſons, the Gentry of this Nation*; who being Trees planted (by Gods providence) in a rich, and fertile ſoyle; they grow very great *in power, and dignity; ſwelled with high titles of honour, abundance of riches, and the beſt things the world affords*: But as for *Fruitfullneſſe* towards God, *ſpi-*

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rituall Fruits, they are very few, and ſmall, amongſt many of them, who live *a moſt carnall, ſenſuall life*, as if there were no life after this; feeding, pampering, and cheriſhing their bodies, while the poore ſoule is neglected, leane, and ſtarven; And ſo ware out a few daies *in promp, and pride*; and in a moment goe downe from the ſtage of the world, into eternall woe, and deſtruction; O miſerable life, that ſome of them live, even whilſt they live *moſt at eaſe, and in their pleaſures:* Is not he worthy to be accounted a foole, that will chuſe and prefer, *a painted bauble not worth 2d, before a rich Treaſure, worth many Millions:* Much more fooliſh are they who preferr a ſhort momentany life of ſenſuall pleaſures, before the pleaſures and glory of Eternall life; Conſider this yee that forgett God, leaſt if yee neglect this day of grace, yee ſhortly prove theſe things to be true, by woofull experience, in remediles Miſeries.

kilfull ordering of Fruittrees produceth Fruitfulneſſe:

HUSBANDMAN: But yet I ſee ſome few of theſe *great Trees*, even in this *rich ſoyle*; who

who by ſome skill, and extraordinary induſtry of the Husbandman; do bring forth very good- Fruits, and plentifully too; from yeare to yeare; how gladſhould I be, were yee all ſo Fruitfull; I ſhould then have a greater revenue of Profitts yearely then I have.

Remove the Cauſe and the Effect ceaſeth.

FRUITTREES: Thou knoweſt by Experience, that immoderation and exceſſe in any thing is hurtfull, and dangerouſe; ſo when thou knoweſt the Cauſe of a miſchiefe, or inconvenience, thou haſt beſt remove it, if thou can'ſt; that ſo the effect alſo may ceaſe; as this *in Nature*, ſo alſo in *Morall*, or *Spirituall things*: *ſublatâ Cauſâ tollitur effectus.*

HUSBANDMAN: This alſo is of higher, and further uſe in reference *to the great on's in the world*;

A due Commendation of the Pious, and Religious Gentrie.

Although *great Revenues, high Titles Dignities, Honours, Riches and Pleaſures* of the world, are great *ſnares, and Temptations*

tions unto thoſe who have them; yet through the mighty, and powerfull operations of the ſpirit of God, in the carefull, and diligent uſe of the meanes of grace, which ſome of the *great Perſons* do exerciſe themſelves in; their minds and hearts are inlightned, and changed from *a ſtate of Nature*, *to a ſtate of Grace*; who are famous *Examples* unto others in their generations: and have a great influence upon all round about them; being *Patterns of Piety*, *great Charity*, *and Vertue*; And ſo are truly *Noble*, as being *Borne from above*; *Sones and Daughters*, *to the Lord God Almighty*. Though according both to * *Scripture*, *Experience*, *and Obſervation* of inlightned, ſpirituall minds, the greateſt part of ſuch walke in the *broad way*, and enter into the *wide gate* that leadeth to deſtruction, the eyes of their minds being blinded, not only by *Corruption*, *and Sathan* (as all ſorts by Nature are,) but alſo dazelled by the glitteing ſhew, and ſplendor of theſe *Pompous*; *Gaudy*, *Vanities*, *Profitts*, *and Pleaſures*, *of this world*; and ſo their ſtate is thereby the more dangerous: Then what infinite grace is ſhewed forth *in chuſing*, *and calling*

* 1 *Cor.* 1.26. *Not many wiſe men after the fleſh; not many mighty, not many Noble, are called.*

ſome of them; Notwithſtanding *theſe impediments*; and plucking them as Brands out of the Burning; making them as *rich Diamonds, and Pearles*, among *Pebbles and common ſtones*, Theſe perſons then lye under the greateſt *Bonds, and Obligations* that can be to returne anſwerable *Obedience, Duty and Thankfullneſſe unto God*, for his rich and free Grace to them *in Jeſus Chriſt*. Not only in ſaving them from the wrath to come; but alſo eſtating them in *an inheritance, immortall, inviſible, and that fadeth not away, reſerved in Heaven for them.*

Section 8.

Omnia forebunt. proſpiciente Deo.

HUSBANDMAN: Methinks yee ſwagger, and are very brave, this May-morning; in your beautifull bloſſomes, and green leaves; whence had yee all this Gallantrie

The Voice of all Creatures to Man.

FRUIT-TREES: It pleaſed our bountifull Creator to beſtow it upon us; but it is for thee, and for the ſake of mankind which ingageth thee, and all men to acknowledge it; And to ſerve him, and prai him with more chearefullneſſe: This is our *Language, and Leſſon to all Men*; which every particuler tree among us, does dail

ſpeak

ſpeake aloud: *qui fecit me, propter te, fecit te, propter ſe*: He that made me, for thee, made thee for himſelfe.

HUSBANDMAN: But I have ſeene you meanely clothed, ſometimes in the yeare: I perceive yee change your Garments, now and then; have yee ſeverall ſuits of Apparell.

Fruit-trees, receive, and looſe their beauty once a yeare.

FRUIT-TREES: Yea; we are diverſly clothed we weare out a new ſhuite every yeare; Our bountifull Lord, and Maſter puts upon us a freſh, new Garment every ſpring of the yeare; and we are very beautifull to looke upon; all the *Spring, and Summer; with various coloured bloſſomes, leaves, and Fruits*; but towards *Autumne* this *brave clothing* looſeth its freſh colour, becauſe *the Sun* (the efficient Cauſe of our ſpringing, growth, and flouriſhing) withdraws from us, and is gone towards the ſouth parts: And as cold weather coms on, theſe our *beautifull Garments* of *Leaves, and Fruits*, fade, and fall from us, by little, and little, till we are quite Naked; and then (for a ſeaſon) we are in a melancholy poſture.

The State of all things here below changeable.

HVSBANDMAN: Viciſſitude and change, is the ſtate of all viſible Creatures: from *Riches, to Poverty*; from *Poverty, to Riches*; ſometimes *proſperity*, ſometimes *adverſity*; ſometimes *health*, ſometimes *ſickneſſe*, ſometimes *honour*, ſometimes *diſgrace*; *good Report and evill Report*: turnes and changes of providence; which we ought to be fitted for, (that in every ſtate we may be therewith content) by getting *a well grounded confidence, and aſſurance of the love of God in Chriſt*; which never changeth (as all created things do;) but is the ſame for ever; without *variableneſſe*, or *ſhaddow of change*.

There is evidently, a very great change and alteration concerning you; betweene *Sommer, and Winter*;(as hath been ſaid) but how is it with you in the *cold, ſharp Winter in froſt, and ſnow, ſtormes of Haile, Raine ſtrong, and boiſterouſe Wind*, and ſometimes *blaſting, killing Winds; and Aires*; have yee any reliefe or nouriſhment then to feed upon; how do yee to live, and hold out in the time of all theſe difficulties; yee ſhew forth no effects of life, either by *growth buds*

buds, *bloſſomes* or *leaves*; how do yee find your ſelves to be, during *that ſharp time.*

Fruit-trees are pincht, and endure difficulties in Winter.

Fruit-trees in the ſpring revive.

FRUIT-TREES: It's true indeed: There is a very great alteration in us, betweene Sommer, and Winter; our beauty, and ornaments being taken from us; and we are left naked, and bare, and ſeem (during all that time) as if we were quite dead; ſo that ſome unskilfull perſons judg us ſo to be indeed; yet we have a conſerving ſap, exiſting in us all that time, which keeps us alive; though we cannot exert it then, becauſe the Sun (which is the efficient Cauſe of our growth) is at that time, farr remote from us: But when it returnes again in the *ſpring time*, and daily draws neerer to us, then by its warmth and influence, we begin to be a little refreſhed: for though we have not *ſence*, yet we have *perception*: which is to us inſteed of *ſence*: and we ſhew it by the effects; for thou ſeeſt we then begin to plump our buds, which by little, and little do open, and brake forth into Bloſſomes, Leaves, and ſhootes: And by degrees (as

the Sunne draws neerer, and neerer, and it's heate, and influence is ſtronger, and ſtronger upon us, we are more, and more refreſhed by it, our *bloſſome Buds* turn into *Fruits*; and we ſhoote forth vigorouſly, and ſtrongly, and bring forth Fruits, and flouriſh in our beauties all the Summer.

Some Chriſtians go through great tribulations.

HUSBANDMAN: Theſe things we find to be ſo according to Nature; And it is a very proper, and apoſite *ſimilitude* of the ſtate and condition of *deſerted ſoules*; all along in Each particular: its one of thoſe *ſimilitudes* that runs *equatuor pedibus*: it holds in all reſpects; for ſo it is with Chriſtians: (but more eſpecially with ſome perticular perſons) one time or other in their life; they indure, and undergo *hard, and difficult things*; *great afflictions*, *Temptations*, *and Tribulations*, which befall them, according to the good pleaſure of God, who ordereth, and overruleth all for their good, and profit: thereby purging out *Corruptions*, and trying their *graces*, to increaſe *holineſſe*; for god himſelfe, (who is a *Sunn, and a ſhield* to his people) doth not only withdraw from their ſpiritus

Pſ. 84. 11.

and

and hides his face, and ſo leaves them in darkneſſe, and they walk in darkneſſe: *Children of Light walk in darkneſſe* (ſome a ſhorter, ſome a longer time;) But alſo he permitts many *outward troubles, afflictions and croſſes* to come upon them upon their *Bodies, Names, Eſtates, Relations: Soule, and Body*, all that concerns them; are overwhelmed, overturned, broken, and deſtroyed; as to ſence, and appearance; both to themſelves, and others, that behold them *Job.* 1, 2, 3 &c. And during this long night of darkneſſe; *this hard, and ſharpe Winter ſeaſon*, there is (as it were) *a Death* upon all they have, for he that is the life of the Soule, (as the Soule is of the Body) is gon, their beloved is gone; and hides himſelfe: They ſeek him, but they cannot find him: *Cant* 3 2. *The Poore, and needy, ſeeke water and there is none:* (*Iſay* 41.17.) and their Tongue faileth for thirſt, they cry after him, but he heareth not, and makes as though he would never heare; nor regard them any more.

The abſence of *this Sun* makes all (within, and without) darke; yea, more bitter then Death it ſelfe: And more then all this, the ſence of the *abſence of God*, and alſo the apprehenſions of the *loſſe of God*, the *irre-*

coverable losse of God, is the same (in some degree) with the *Torments of Hell*, Yea the worst, and greatest of the torments of the Damned. *Pæna damni*; the paine of losse, is agreed by all Divines to be the greatest torment in Hell, worse then the paine of sence, that torments the Body (though that be intollerable too) All these *Temptations*, *and great Tribulations some deserted soules* go through and indure, *in this sharp, Winter season*; But when *this Sunn* returnes, and draws neere again, the *Fruit-trees* begin to *revive, and spring*, They *revive as the Corne, and grow as the Vine, and shoote forth their Rootes as* Lebanon: Then the *Figg-tree putteth forth her greene Figgs, and the Vine with the tender Grapes, give a good smell*: Cant. 2. 13: *When this Sunn of Righteousnesse* ariseth upon the Soule, he refresheth, and restoreth comforts to those *distressed weary Soules*; which they are exceeding sensible of, and are (as it were) overjoy'd: As marriners at Sea when they are delivered from some Terrible Tempests, and Stormes, from which they were almost in despaire to have escaped; yet with much a do comming safe to Land, how are they

Reve. 7. 14. Hose. 14. 7.

Isay. 57. 18.

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transported with joy, and gladneſſe, for their ſafe arivall at their deſired Haven. This deliverance from theſe ſpirituall ſtormes, and Tempeſts; (in this ſharp, Winter ſeaſon) is much more; Yea, more then can be expreſſed in words; or ſhaddowed out by any *ſimilitude*: it is Joy *unſpeakable*, and full of glory: Then followes *the peaceable Fruits of Righteouſneſſe*, all the reſt of the Summer of their life: with more *light and Joy*, then if they had never been *in darkneſſe*; Even as *Fruit-trees* after *a long, cold ſharpe Winter*, when the warme ſpring comes on, and the heate of Summer followes, all flouriſh in their beauties, and ornaments of *Bloſſomes, Leaves, and Fruits.*

The light of Gods Countenance refreſheth the Soule after darkneſſe.

Heb. 12. 11.

Section 9.

The opinion about deſcenſion of Sap Examined.

HUSBANDMAN: Some learned men have thought, and aſſerted, that Sap in *Fruit-trees doth deſcend* (in Autumne) from the Branches to the Roots; *which going down of the Sap*, cauſeth the Leaves and Fruits to fall off, and the Branches to ceaſe growing:

growing: And Wood-men, and many others, receive it, and hold it (as their common opinion) for an undoubted truth; What say yee of your selves, as to this matter.

FRUITTREES: If Learned men, and others, are of that opinion, they had best consider it againe; and looke better into the grounds of their opinion; *secundæ cogitationes meliores*; for we deny the thing; Ther's *no going down of any of our Sap*: Nature is wiser then so, to part with any Sap that it hath gotten: our Sap is our Life; it is our foode upon which we live, and increase yearely, and by which we are inabled to bring forth *Blossomes, Leaves, and Fruits*, in Sommer yearely; how come we to be of this bulke, and bigneſſe (as thou seest) but by the *assention of Sap*, and the digesting, and assimulating of it; into our substance, of *Wood, Barke, Leaves, Blossomes, and Fruits*. we should be glad of more Sap, if we could get it; but we will part with none *downe againe*; to our Roots; for our *Rootes* are better stored with Sap (all the yeare long) then we the *branches*.

And besides this necessity of keeping it and impossibility of parting with it, the Naturall, and innate property of our Sap is alwaies to *ascend*; there is an active, vegetative

getative ſpirit in us, the Nature of which is alwaies to *aſcend*, and according to the Law of our Nature, can do no otherwiſe; it being a *tenuous, light Body*, or ſubſtance, of a *flammeous, and aerious Nature*, whoſe appetite is alwaies upwards; according to the knowne *Axiome, omne leve ſurſum*; Nay more; ſhould we part with any of our Sap *downe againe*, we ſhould then *fade, and decay*; our ſubſtance would be thereby, *diminiſhed*; (that as we *increaſe* one part of the yeare by *aſcenſion of Sap*, ſo we ſhould alſo *decreaſe* another part of the yeare, by *deſcenſion of Sap*; and what then would become of us; Therefore there is no ſuch thing in Nature as *deſcenſion of Sap in Trees.*

No deſcenſion of Sap in Fruit-trees.

HUSBANDMAN: I am perſwaded as ye have ſaid; That there is no ſuch thing in Nature, as *deſcenſion of Sap in Fruit-trees*, and have ſeverall Reaſons againſt it, beſides what hath been ſaid: For no *Effect* can be produced without a *Cauſe*; Now there is no *Cauſe* can be (ſo much as colorably) aſſigned, for ſuch an *Effect* in Nature; Therefore we conclude, there is no ſuch thing; for *Sap* when it moves, alwaies *aſcends*, never

ver *deſcends*; If any man be yet unſatisfied concerning this, touching the *deſcenſion of Sap in Trees*, (it being deeply radicated in their minds, and an opinion of long ſtanding,) he may receive further ſatisfaction concerning it, from ſix perticular Arguments againſt it; grounded upon *Reaſon, and Experience*; ſet forth at large, in a little Booke intituled; *a Treatiſe of Fruit-trees*; by a Practiſer in the *Art of Planting Fruit-trees*; *pag* 191. 192. *&c.* As for *Leaves of Trees falling in Autumne, and Rootes being better* then (at that time) which ſome attribute to the *deſcending of Sap*) the *Cauſe* is groſely miſtaked; other *Cauſes* for thoſe *Effects*, are eaſily aſſign'd: Leaves fall off becauſe Sap (at that time) hath done aſcending; and Rootes are beſt then, becauſe no ſap aſcends from them, they are then fed; and will firſt be ſerved: The Poet thought it an Excellent thing to find out the true *Cauſes* of things, when he ſaid, *felix qui potuit, rerum cognoſcere Cauſas:*

But beſides the Temporall Profits, and advantages that may ariſe from the knowledge of theſe things; we learne ſome leſſons, and inſtructions for ſpirituall advantages

The ſpirit and Nature of true Chriſtians tend upwards.

vantages: If the *innate ſpirit, and Sap in Fruit-trees is ſtill aſpiring, and aſcending upwards, and never downwards* unleſſe forced contrary to its Naturall propenſity, This teacheth us, That ſo it ſhould be with all Chriſtians: Nay; ſo it is with ſuch as are (not nominally only, but) Chriſtians indeed; and in truth: Their ſpirituall Nature *aſpires, and aſcends upwards*: the *Divine Nature*, (whereof all beleevers are pertakers more, or leſſe) does as Naturally *aſcend*, and raiſe, and draw the ſoule (in it's *deſires, affections, and operations*) *upwards Heavenwards, towards Chriſt, the life ſtrength, and Treaſure of true beleevers*; as *corrupt Nature* tends *downwards*; *Earthwards, and towards the Creatures*: ſo that by this, Profeſſors may try themſelves, and come to know *what Nature*, or *Principle* dwells, and prevailes in them: *The Tree is knowne by it's Fruits: Cauſes are knowne by their Effects: ſo alſo in this Caſe.*

Section 10.

Fruit-trees prepared in Nurſeries to be tranſplanted.

HUSBANDMAN: Here is a very large *Nurſery of Fruit-trees*; ſome very *young*, lately

lately ſping up; ſome of a *middle ſize*; and others very *large faire Trees*; and of all theſe, ſome are *grafted*, and ſome *ungrafted*; Methinks theſe that are of the biggeſt, and eldeſt ſort, (being now prepared and grown large Trees) ſhould be *tranſplanted*, and removed, out of the Nurſery, ſomewhere abroad into ſeverall Countries, in Orchards, Gardens, and Fields; that ſo they might have roome to ſpread, and enlarge themſelves, and beare more of good Fruits, for the profit of many.

Elder Trees tranſplanted make roome for the Younger.

FRUIT-TREES: It is true: Theſe that are faire, large, goodly Trees, ſhould be removed from the reſt, of the younger ſort; elſe we that are young, and comming up, are like to be oppreſſed by them, for we ſhall not have roome to grow, and enlarge; And beſides; theſe great, large Trees, will reach, and intangle one with another, and croſſe, fret, and gall one another; And therefore it is very fit, and neceſſary, that they ſhould be removed hence, for to that end they were planted here: And then others will come up in their roomes and increaſe

creaſe as they have donne; and ſo ſucceſſively) be removed where they may grow, and enlarge; and be profitable in their Fruits for many yeares.

Some of the beſt kinds, are to grow ſtill in the Nurſery.

HUSBANDMAN: I know that the end of Planting *a Nurſery of Fruit-trees* is to prepare them for *tranſplanting elſewhere*; But yet it is very convenient, and neceſſary too; that ſome of the *beſt Trees* (ſuch as have the beſt properties in all reſpects) ſhould remaine ſtill in the Nurſery whereof to gather *Grafts, and bring forth Fruits*, in order to the preparation of the young, ungrafted Trees, that they alſo may be fitted for tranſplantation in due time.

Nurſeries of Materiall Fruit-trees are apt ſimilitudes of Miſticall Fruit-trees in Vniverſities

And this (if it be well conſidered) is a very appoſite *Similitude of Univerſities, and ſocieties of Learning*; being *Nurſeries* of *Miſticall Fruit-trees*; deſigned on purpoſe for inſtruction, and preparation of youth; that they may be *Fruitfull Trees of the Lords Planting, and Grafting*; to bring forth much good Fruit to the Husbandman, that he may be glorified;

glorified; *Isay.*61.3. And to this great end, every one concern'd ſhould labour earneſtly, to be fitted, and prepared with *Gifts, and Graces, Learning, and all endowments, and qualifications of the Mind*: And having received *Talents*, then to improve, and imploy them, for their Maſters uſe, that ſo they may receive a reward. It is neceſſary (as was ſaid) there ſhould ſome of the *chiefe, and Principall Fruit trees*, remaine in the *Nurſery* for *Governors and Tutors*. in every ſociety, to prepare the younger ſort for tranſplantation, into ſeverall parts. for publique imployment, in the *Church, and Common-wealth.*

The ſpirit, and Grace of God, is to be preferred, before all Naturall, and acquired abilities.

Now the *maine, and chiefe thing* to be laboured for, and moſt neceſſary to be obtayned, is *the Spirit, and Grace of God*; *humane Learning, and Naturall parts, and Abilities*; improved by Study, and induſtrie, are of ſinguler uſe, and advantage; and all indeavors are diligently to be uſed for attainment thereof; but theſe alone, are too ſhort to ayme at, or attaine the *higheſt end* the *glory of God*; For Man *by Nature*, can have no higher *End* then *himſelfe: his own intreſts*: As *water*, in its current, can riſe no

no higher (of it ſelfe) then the *ſpring head*: every thing acts according to its Nature, and can do no otherwiſe; Therefore *a Principle of grace* is abſolutely neceſſary, This is (ſpiritually) *the Philoſophers Stone*, that turnes all Naturall attainments into Gold; it uſes, and improves all *to ſpirituall Ends, and uſes*: in order to the *glory of God*. ſo that we muſt get *this*, or we get * nothing: Every one ſhould be of ſuch a ſpirit as *Luther*, who proteſted Earneſtly that God ſhould not put him off with *worldly things*, or *Naturall Gifts*, herein we ſhould be earneſt with God, and take no nay; no denyall; Though we ſhould aske *temporall things conditionally*; (if it be the will of God to give them) yet we may, and ought, to aske *ſpirituall things* (which are abſolutely neceſſary) without condition: *The Kingdome of heaven ſuffereth violence, and the violent take it by force*: *Mat.* 11. 12.

* *Si Chriſtum diſcis, ſatis eſt, ſi cætera neſcis. Si Chriſtum neſcis nihil eſt, ſi cætera diſcis.*

Section 11.

Some Fruits ſeeme good to the Eye; but are bad to the Taſt.

HUSBANDMAN: I obſerve many Trees in this Garden, which are faire large Trees to looke upon; they flouriſh yearely with *broad greene Leaves, and beautifull bloſſomes* and ſpring up with *large ſhootes*; but they bring forth *no good Fruits*: ſome Fruits they bring forth, which are large in bulk and ſubſtance, and have *a faire, and beautifull colour*, but their *taſt, and reliſh is nought*: the Husbandman likes not their *Taſt*; they are of a *ſower, ſharpe, bitter reliſh*: very unpleaſant: If yee bring forth no better Fruit hereafter, yee ſhall be cut down and made fuell for the fire: ſhould yee cumber the ground.

Fruit-trees improved by ingrafting.

FRUIT-TREES: We grow in a good and freſh ſoyle, and are large in bulk, and ſubſtance, as other Trees, and we bear Fruits according to our Natures; but we were never ingrafted, as ſome other Trees are

are, which grow by us; ſo that we growing ſtill upon our own *naturall, wild ſtocke*, and Roote, we bring forth Fruit accordingly. And ſo are like to do, untill we have an alteration *by ingrafting*.

No workes pleaſing to God without ſincerity.

HUSBANDMAN: Herein yee beare the likeneſſe, and reſemblance of *hypocrites* in the *Viſible Church*; who live amongſt true beleevers; and make a faire ſhew, with an *outward forme*, and Profeſſion of Religion, in all *externall Duties*; but becauſe they are not *ſincere, and upright*, have not the *truth of grace*, nor were ever really ingrafted into Chriſt, but grow ſtill upon the *old ſtocke of corrupt Nature*; thence it is, that their *Fruits* are *nought, and unpleaſant to God*, the Husbandman; though they are never ſo faire, and beautifull on the outſide, yet wanting *a good Taſt*; that is they have no good *Ends* in any thing they do; they make not the *glory of God* the chiefe, and maine *End* of that they do; for all men by Nature make *themſelves* their *End*; and not the *glory of God*; and therefore they are not accepted of God: ſuch had need to conſider their ſtate (whilſt it is called to day) and ſee that they

reſt not on this ſide *an intereſt in Chriſt.*

Section 12.

Mulberry-trees called Sapientiſſima Arborum.

HUSBANDMAN: Here are a certaine Number of *Mulberri-trees* in a row by themſelves; which are a kind of Trees in great eſteeme among men: in ſeverall reſpects: your Leaves are the beſt foode for *Silke-wormes*; And your Fruits are exceeding good to make *Syrups*, for divers uſes which Apothecaries, and others do make yearely; And yee are called by ſome auncient Authors (who write of Fruit-trees) *Sapientiſſima Arborum*; How come yee to be *wiſer* then other Trees; How are any Trees ſaid to be *wiſe*, what ſay yee of your ſelves.

FRUIT-TREES: We owne no ſuch *Epithite as wiſe*: we are no *wiſer* then other Trees; but ſome men are pleaſed ſo to ſay of us, becauſe we keepe in, and ſhew not our Buds, nor ſpring till late in the yeare; about the beginning of *May*; when all the cold frоſty weather is gone, and paſt; But this is according to the courſe of Nature, (the Law of our Creation) which we, and all other Trees do conſtantly obſerve; And in

in this is seene the *wisdome of our Creator*, (who doth all things wisely) and hath made us so to do; For we are of a more *weake, and tender Nature*, then many other *Fruit-trees* are; which bud, and spring (it may be) 6 weeks, or two Months before us; as *Cherrytrees, Plumtrees*, and other Trees do; But if we should dare to peepe out, and appeare so soone, we should not be able to beare it.

Mulberry-trees bud late, because of a tender Nature.

HUSBANDMAN: It is very certaine that there are diversities of Natures and properties among Fruit-trees (as all other Creatures) and therefore they must be planted, and ordered accordingly; some are so tender that they will not thrive, nor beare Fruits, but *against a wall*, and that upon the *South-Sun too*; and carefully, and tenderly ordered: others will grow, and beare well in *the open Fields*; notwithstanding all *cold, frosts, storms, and winds*, that they meete with.

But this may be transferred to a higher use; And gives us to understand; That this is even so among *spirituall Fruit-trees*; *Professing Christians*; some are more hardy Souldiers, and more valiant then

Some Christians are more valiant for Christ, then others.

then others; And can ſtand out againſt, and encounter with, more, and greater difficulties, then others; (though true beleevers) can do: ſome have a great and ſtrong faith: *O Woman great is thy faith*; Mat. 15. 28. others have but *a weake faith*, *O yee of little faith*; *Mat.* 6 30. Some have great meaſures of the Spirit of God, light, wiſdome, and knowledge; others are but *Babes, and Children* in underſtanding, and grace; ſome Chriſtians have *much love to Chriſt, and zeale for him*; (as having the manifeſtations of his love more cleare, and evident to them, then ſome others have) ſome others *Love but little*, and all is *weake in them*, and ſo they can *do but little*, *nor ſuffer for Chriſt*; the moving *Cauſe* being but weake in them, the *Effects* are Anſwerable.

Section 13.

Fruits ripen ſucceſſively upon the ſame Tree; others altogether.

HUSBANDMAN: I obſerve That ſome kinds of theſe Fruit-trees do bring forth their ripe fruits *gradually*, *and ſucceſſively*; upon the ſame Tree, ſome of the Fruits are ripe, and ready to be gathered ſeverall weekes

weekes before the reſt; as amongſt *Aprecotts, Peaches, Cherrys, and Plums*, and ſuch like *Sommer Fruits*; we find ſome Fruits *ripe*, whilſt others on the ſame Tree, and ſame Bough, are yet *hard, and greene:* But ſome other kinds of Trees bring forth their Fruits *ripe, and ready together* all at one time, upon the ſame Tree; as *Pippins, Peremains*, and all *Winter Fruits*;. What is the Reaſon of this variation in the ripening of the Fruits of Trees.

The Wiſdome and bounty of God in ripening of Fruits.

FRUITTREES: Thou maiſt herein ſee, and obſerve the *Wiſdome, bounty, and goodneſſe of our Creator*; For if we that are *Cherrytrees Plumtrees*, and ſuch like *ſommer Fruits*, ſhould bring forth our Fruits *all at once*, there would be *a glutt*, of Fruits; And we ſhould do more hurt, then good amongſt People; for we are no laſting Fruits; we cannot keepe (as thou knoweſt;) but ſhould in a few daies rott upon thy hand; Therefore God gives our Fruits to thee *ſucceſſively*; ſome one day, and ſome another, as thou, and others may make uſe of them; for *health, and Profitt*; And as for

hard, Winter Fruits, they are ripe all of them together on the ſame Trees, that ſo they may be gathered altogether, and laid up in ſtore, for uſe all the yeare long; And is there not the like *Wiſdome, bounty, and goodneſſe*, from God ſhewed to all people in this, as in the former, though each of them in different *reſpects. as hath been* ſaid.

Section 14.

HUSBANDMAN: Here are a ſort of Trees that do not thrive, nor proſper, as other Trees do; what's the reaſon? ſeeing yee are as well planted, and preſerved, as other Trees which grow neere unto you.

FRUIT-TREES: We are *forreners*; this is not our *Native Country* we were brought from beyond the Seas, from a warme Clymate; where we had a *ſtrong heate*, and influence of the Sun; but we are here in *a cold Country*, and it agrees not with us, we ſhall never grow, nor proſper, nor bring forth Fruits to pleaſe thee, or for thy Profit.

South Country trees proſper not in England.

Plant Fruit trees fitt for the Countrey.

HUSBANDMAN: I beleeve what ye ſay

to be true; Many Gentlemen of great eſtates, to pleaſe their minds, have ſent for, and bought many rare Plants, and Trees, from *forraine parts*, out of the *South-Countries*, of *France*, *Spaine*, *Italie*, and other Southerne Clymates and planted them here in England, ſeverall degrees *Northward*; which though it will beare many kinds of good fruits to perfection, and ripeneſſe (ſuch as are fitt for the Countries) yet it will not beare good *Orringes*, *Lemons*, *Pomegranates*, and ſuch like Fruits of the South Countries; Therefore they had better beſtow their coſt, and paines about Fruit-trees that are knowne by long Experience to be profitable unto *all that plant* them.

Section 15.

Redſtraketrees formerly of little Account.

HUSBANDMAN: Here are *Redſtraketrees* full of lovely apples: are theſe the true *Redſtrakes* that makes the rare *Cider* in *Herefordſhire*, ſo much in eſteeme amongſt all men, How come they to be ſo much in requeſt now; its not long ſince they went by the name of *Skidmores Crabs*; was not that a diſparagement to the Trees, and Fruits;

Fruits; how come they now to be in so much requeſt and eſteeme every where.

Redſtrake apples beſt for Cider.

FRUIT-TREES: It's true; we grew, and bore Fruits for many yeares; and our Fruits were called *Skidmores Crabs*, and were very much undervalued; and in diſparagement for many yeares; but when our Natures were conſidered, and tryed; and men had Experience of us, our Fruit was found to be better then any other ſort of Fruit for *Cider*; and now we are everywhere cryed up, and in great eſteeme amongſt all men.

Comfort after trouble Joy after ſorrow.

HUSBANDMAN: I am very glad to heare it: for the knowledge hereof is Profitable many waies; the conſideration of this may be of an higher uſe, and ſhaddowes out unto us, a truth evident to Experience; that ſo it often happens to the people of God through his providence for their good: They may, and often fall under diſgrace and reproch among many becauſe of their *Sin, temptations, and afflictions*, that God, for

good

good Ends, permitts them to fall into; but yet upon their returne, and restoring, God in his own good time, brings them out of all their *troubles; and disparagements*; and makes them in esteeme more then others; which fell not as they did: The *Prodigall* is an instance herein; For when their *Natures, and Fruits* are knowne, and made manifest, he will get them *praise, and fame, in every place, where they haye beene put to shame. Zeph.* 3. 19.

Section 16.

More Planting of late yeares, then formerly.

HUSBANDMAN. It is observed by many people, that there hath been *much Planting of Fruit-trees of late yeares*, more then formerly; Men have Planted more Fruit-trees within 30 or 40 yeares last past, then in severall hundreds of yeares in former ages; as is manifest by Orchards that are planted: What is the reason that Fruit-trees are so much in esteeme now, and of late time, more than in former times.

Reasons

Reaſons for much Planting of Fruit-trees

FRUITTREES: The Reaſon is evident; Becauſe men of late time have inquired, and made ſearch into the Nature of our Fruits: And have found out the particuler *Profitts, and advantages that come by us*, in many reſpects; not only as to the *ſale of the Fruits* to thoſe that buy them; but alſo as to *pleaſant, and wholeſome Foode*, all the yeare long in the family; And particulerly for *Cider*, which is of late time concluded generally, to be the *moſt wholeſome liquor in the world*; being found ſo to be by *Experience*: Not only preventing diſeaſes, which other drinks do breed in the Body; but alſo cures many already contracted: And therefore no marvell Fruit-trees are in eſteeme now, more then formerly.

Cider; the moſt wholſome drink: eſpecially of the beſt fruits.

HUSB: It is undoubtedly true; That *Cider* in generall, is the *moſt wholſome drink*, in refference both to *health*, *and Long life*; though made of ordinary, and common Fruits. But there are *certaine peculiar*

Fruits

Fruits (now of late time,) found out, and known, which makes *Cider* far beyond, (and better, then) the *common Cider*: As the *Redstrake*, *the double Red-redstrake*; *Gennet Moyles*; and some other kinds that might be named: And so long as *health and long life* is in esteeme with men, so long will *Cider* be in esteeme also; as the cheif meanes to attaine *these Ends*; Learned, and judicious *Physitians* do also concurre therein, and commend *syrupum de Pomis*; *vinum Pomaceum*; *vinum Britanicum* &c: see *London dispensatory*; composed by a Colledge of *Physitians pa*: 38: And a famous *Physitian* in his time gives it this commendation: *Pomaceum è succo Malorum dulcium, quæ maturitatem consequta sunt; satis de færatum, maturum, tenue, Subflavum. melancholicis adeo salubre est; & omne potionis genus bonitate vincat.*

Julius Palmarius Lib: de Morbis: p. 248.

Section: 17.

Fruit-trees shew forth the glory of God.

HUSBANDMAN: I understand that yee *Fruit-trees* are Creatures that God hath made to manifest, and shew forth his glory;

ry; And that yee do it continually, according to the Law of your Creation, The *wiſdome*, *Power*, *goodneſſe*, *bounty*, *care*, *and love of God*, towards man, is ſeen, and clearely manifeſt in you; evident to the Reaſon, and underſtanding of men: And therefore yee are worthy to be eſteemed, and commended; and to be ſet before us as Examples, and incentives to the like Obedience: And there is reaſon we ſhould exceed you in ſetting forth the glory of God, as much as we do in our *Natures*, we being created *a higher rank of Creatures* then yee; and for whoſe ſake, & uſe, yee were created.

FRUIT-TREES: Thou haſt ſaid the truth: and therefore ſee thou do, and performe accordingly: And that in a due proportion too; anſwerable to thy degree; as to thy created Nature above us; elſe we ſhall (one day,) be witneſſes againſt thee, for god, our Creator, as ſure as we are now *Examples*, *Motives*, *and Ingagements*, to thee, of obedience to God; ſee that thou make *the glory of God*, the cheif End of thy life; in all the actions of thy life, as we do.

Fruit-trees are ingagements to Obedience.

All

All men act according to their Natures.

HUSBANDMAN: This is indeed, the End of mans Creation; but men generally by reason of the corruption of Nature in all mankind do make *themselves the End* of their living in the world: and all their thoughts words; motions and waies, in the world, is for *selfe*; that Idoll selfe is set up, and worshiped, by every man, and woman Naturally; untill God worke another *Nature, and Principle*; even a *divine, and Spirituall Nature*; *his own Nature*: And then we do as naturally worke and act for the *glory of God*, and his interests in the world, as before we did for *our selves*.

Fruit trees change not their Natures.

FRUIT-TREES. Thou telleſt us now of a Miſtery, we perceive not any ſuch thing in our ſelves; as a change in our Natures; what meaneſt thou by a *change of Nature*; we never changed our Natures, from the beginning of the world to this day; but have kept, and obſerved the Lawes of our Creation, without the leaſt

leaſt violation; and ſo we ſhall do to the end of the World.

All mankind have changed their Natures once and ſome have a double change.

HUSBANDMAN: Its true; yee never *changed your Natures*, wherein yee were firſt created; but all mankind have *changed their Natures*; and the natures of ſome have beene *twice changed*; ſince their firſt Creation: firſt in *Paradice*, even whilſt yee ſtood by, and were *witneſſes, of that ſad change*; from *a ſtate of holineſſe to a ſtate of ſin, and Corruption* by that act of diſobedience, in eating the forbidden Fruit, of one of the Trees in the ſame Garden, wherein yee were planted; but the ſecond change of our Nature, yee know nothing of; this is from that woefull ſtate of *corruption, and ſin*, to the ſtate of *grace, and Holineſſe*; This ſecond change of our Nature is peculiar only to ſome particular perſons who are called, and ſanctified in due time (in their generations;) and at laſt Eternally ſaved;

Section 18.

Heate of the Sun needfull for Fruits.

HUSBANDMAN: Theſe Trees that grow moſt in the Sun, I ſee beare the beſt Fruits; thoſe that grow much in the ſhade and have little Sunn, their Fruits are not halfe ſo good as the other, what ſay yee, is the Cauſe of ſuch difference in the Fruits.

Fruit-trees have a preception of the heate of the Sunn and are refreſhed by it.

FRUIT-TREES: The *Cauſe* is plaine, and evident: We that grow in the Sun are exceedingly refreſhed by it's heate, and influence, it is the efficient Cauſe of our life, and growth: For in the ſpring of the yeare we have a preception of its drawing neerer, and neerer, every day towards us, which we are very glad of; and expreſſe the ſame in our budding, bloſſoming, and fruitfulneſſe; And our Fruits are alſo better ripened, and concocted by the heate of the Sun then thoſe are which grow in the ſhade.

Beleevers that walke closest with God, bring forth the best Fruits.

HUSBANDMAN: This is plainly so; And it is true also in us; we that are Christians, and walke in the light of Gods Countenance, such have the refreshing influence thereof, God is *a Sun and shield* to his people: *Ps:* 84. 11. And the *neerer*, *and closer* any beleevers walke with him, the more fruitfull they are; And the more sweet are all their Fruits.

Section 19.

HUSBANDMAN: Here are multitudes of goodly Fruit-trees, And wee Experience that yee do yearely bring forth store of beautifull, and wholesome Fruits; for our profitt; how long are yee to continue with us, in your *beauties, vertues, and profitts.*

FRUIT-TREES. As we were from the Creation of the world; and served the *first man*; so shall we continue to the end of the world; for the use, and service of the *last man*,

The

The Scripture saith Fruit trees were from the beginning; and shall be to the End of the world.

HUSBANDMAN: I remember it is written: God having created Adam, he put him into the Garden; after he had caused every Tree, bringing Fruit after his kind to spring up out of the Earth, he gave the Fruit to Adam for food; And the Scripture also tells us, men shall be planting Fruit-trees, when Christ comes to Judgment: *As it was in the daies of Noah: they Planted they Builded: Even so shall it be in the comming of the Sonne of Man*: Luke. 17. 28.

HUSBANDMAN: But whence are all your vertues; your good, and usefull Properties in the lives of Men; What is the *Primum mobile*, the originall, and first Cause, of all excellencies, in you.

The excellencies of all Creatures are united in God: and infinitely more then all:

FRUIT-TREES: These were given us by our wise and bountifull Lord, and Creator, who as he made all his Creatures, so also he gave to every individuall, their va-

rious, distinct specificall properties, and Natures, as it pleased him.

The good, and vertues of the Creatures should leade us unto God, and there to rest.

HUSBANDMAN: It is manifest then hereby that he is the *Originall and fountaine of all the good things in the world*, in and upon all the Creatures, in the *Heavens, Earth, and waters*; and all the *Excellencies*, and *rare properties*, of *Beauty*, *sweetenesse*, *and goodnesse* in any respect whatsoever, that is in any, or in all the Creatures, they are *united in God the chiefe good*: And with an infiniteneſſe above them all: And therefore from the sight of you, his Creatures, and in our desiring, and using of you, with your *vertues, and properties*, we should be drawn to God, and desire, and chuse him above any, or *all his Creatures*, as being the cheife good.

Section 20.

Young, small Trees: full of good Fruits.

HUSBANDMAN: Here are a number of *Young, small Trees* that I see are full of *faire beautifull, and lovely Fruits*; which is a very rar

rare ſight to behold, though they are not above 3 or 4 yeares old, from their engrafting, yet they beare more Fruits then others here (not farr from them,) that are three or fourſcore yeares old, what is the reaſon hereof.

FRUIT-TREES: We were all of us ingrafted whilſt we were but *young, and ſmall Trees*, with choice, and ſpeciall Grafts, and therefore it is naturall to us to beare good Fruits early.

HUSBANDMAN: That is indeed according to the will, and pleaſure of the Husbandman, if it ſeeme good unto him to graft ſome *whilſt young*, others when grown up to a *ſtronger body*, and to let others alone without grafting; who ſhall find fault with him, for uſing this his freedome, and liberty. And it is alſo manifeſt that it is even ſo amongſt Chriſtians: ſo God dealeth with them: ſome he calls, and converts *early*; even in their *childhood, and youth*, others in their *middle age*; ſome he calls the *firſt houre of the day*; ſome the *Eleventh*: and ſome the *laſt houre, in elder age*: But they who come to God *in Childhood, and youth*, have great, and many advantages of thoſe who come afterwards. It

God calls ſome of his people, in childhood, and youth: others afterwards.

is Gods command that we ſhould come to him, early, betime and ſoone as may be in Childhood, and youth: *Eccl:* 12. 1. *Remember now thy Creator in the daies of thy youth, while the evil daies come not*; ſuch as chuſe rather to ſerve the devill, and their owne luſts, in *Childhood, and youth*. and think to come to God afterwards, *in old age*; let them heatken to what God hath ſaid concerning ſuch, *Pro.* 1. 24. *Becauſe I have called, and yee refuſed; I have ſtretched out my Hand, and no man regarded, &c. I will laugh at your calamity, and mock when your feare commeth.*

Vlum & mollelutum es; nunc, nunc properandus & acri; fingendus ſine fine rota Perſ: ſat. 3.

But ſuch as begin to follow God betimes, early, *in their childhood and youth*, and to bring forth good Fruit whilſt they are *young and of tender yeares*, and give unto God their *ſpring time*, their *virgin yeares*, they uſually know more of the *mind of God*, and of the *love of God*, then others: And have greater evidences, and manifeſtations of the love, and favour of God then others have: they are uſually, *ſpeciall, and remarkable perſons*, above others; and receive more favours from God then others of his people do, who come not in to God ſo ſoone: We ſee inſtances of this in Scripture:

in

in *Samuel the Prophet*: who was called *of a child*: 1. *Sam.* 3. so the *Prophet Jer: Ch* 1. 6. who was sanctified *from the wombe*: *Joseph*: who (for bringing forth good Fruit, when he was *but* 17. *yeares of age*) was sold into Egipt by his brethren: what remarkable favours did he receive from God, all his daies. *Gen.* 37. 2. *Obadiah*, feared God *from his youth*: 1. *Kings* 18. 12. a singular person in his time. The *Prophet Daniell*: began to feare God *in his youth Dan* 1. And God shewed him miracles of his care, and Love: he had Learning, and wisdome, in all Visions, and dreames *Dan.* 1 17. besides the immediate comforts of the spirit of God, an Angell was sent with a spetiall message to him, to tell him he was greatly belov'd of God, And God wrought a Miracle in preserving him from the Lyons: The *Prophet David*, of a *Young Twigg* was ingrafted into Christ, *Psal.* 71. 5. Taught of God from *his youth ver.* 17. And who ever had a greater testimony from God, then he: *a Man after Gods own Heart.* And who ever had clearer evidences of the love of God; (and consequently communion with God) than he.

How great a Prophet was *John the Baptist*, who was filled with the Holy Ghost,

and ſanctified in the wombe: *Luke.* 1. 15. The *Apoſtle John*, (called the beloved diſciple,) began to follow Chriſt *in his youth*, and had intimations of Chriſts love, more then the reſt of the Diſciples; he leaned on his breſt, and lay in his boſome: he had full aſſurance of the love of God to him: 1 *Jo:* 4. 13. 14. and *Ch:* 5. 19. 20. 1. *Jo:* 3. 14. 24. *We know we are of God: We know we are in him: We know we are tranſlated from Death to Life &c.* And beſides all this: ſuch as are Engrafted into Chriſt whilſt they are *young, and tender twiggs*, they attaine unto *large growths, and meaſures of grace*; If one have but a ſmall meaſure of grace, (but as a graine of Murſterdſeed) if he begin with it betime, in his *childhood, and youth*; it will improve, and grow, in many yeares, to a large meaſure, and degree: their *Brooke will become a River, and their River will become a Sea*: Every *Act of Grace*, will add to the *habite of grace*: They ſhall proceede from *ſtrength, to ſtrength, from Glory, to Glory, by the Spiritt of the Lord*: 2 *Cor.* 3. 18.

Section 21.

HUSBANDMAN: Yee have many Viſitors,

tors, frequently; have you this familiar diſcourſe with every one, as we have at preſent, and as often as we are diſpoſed.

Groſſe ignorance reproved.

FRUIT-TREES: Many people (of all ſorts) come from time, to time, and walk among us, and look upon us, and commend us, for brave handſome Trees, lovely, and beautifull, eſpecially when we are in our Gallantrie; full of *beautifull bloſſoms and pleaſant, wholſome Fruits*; and ſome greedily pluck us, and tear us, and ſometimes breake off ſome of our Branches, to get our Fruits; and ſo go their waies; But ſpeake never a word to us; neither do they underſtand what we ſay to them, though we are continually ſpeaking to men, and are never weary, inſtructing, and teaching man his Duty towards God, our Creator; and alſo praiſing, and ſetting forth his glory; according to the Law of our Creation; as thou knoweſt, and haſt often witneſſed the ſame on our behalfe.

Moſt

Moſt people are ignorant, both of Gods word, and Works.

HUSBANDMAN: I believe what yee ſay to be true; People (for the greateſt part of the world) are ignorant of God, of themſelves, and of all his Creatures; as well as ignorant of the Scriptures; Though God hath given us two great *Volumes* or *Books* to read, and ſtudy; *his word, and his Workes:* yet people (generally) are ignorant of both; ſottiſh children (as the Prophet calls them) who have no underſtanding: *wherefore he that made them, will not have mercy on them, and he that formed them will ſhew them no favour: Iſay* 27. 11.

Tremble at this word, yee *ignorant ſottiſh people*; there is not any mercy for you, whilſt yee remain ignorant *of God, of your ſelves, of his word, and of his workes.* Therefore learn, and be inſtructed, elſe ye ſhall ſurely Periſh: the very *Trees of the Garden*, and *all the Creatures of God*, will witneſſe againſt you.

The

The *illitterate man* that knowes not a word, or a letter in the Book, and thinks to be excuſed, becauſe he is not learned; yet he ſhall find it otherwiſe, one day; For this Book, of the Creatures is open, and legible by all men; As St *Paul* ſaid of the ignorant heathen Rom. 1. *They ſhall be left without excuſe*, Becauſe the *inviſible things of God* (his *Attributes*, his *Wiſdom, Power, and Goodneſſe, his Love, Bounty, and Kindneſſe* to all) are clearly ſeen in the things that he hath made: Therefore it concerns men to learn the *voice, and Language of the Creatures of God*, (and among them the *voice, and language of Fruit-trees*) as well as of his *Word*, and to obſerve their *Leſſons and inſtructions*; for the mind, and things of God are ſeen clearly in them, though not ſo clearly as in his word; But being joyned, and conſidered together, we may learn our Duty to God; And in the doing thereof, We ſhall be bleſſed of him.

Unlearned men may read in the Booke of the Creatures.

Section

Section 22.

An invitation, and incouragement to a conference with Fruit-trees.

HUSBANDMAN: Come my Friends let us walke into this pleaſant Garden, and have ſome further Diſcourſe with thoſe *innocent, harmleſſe Companions, the Fruit-trees*; they will bid us welcome, and are ſtill ready, and at leaſure to conferre with us, and will be ſure to teach us one good Leſſon or other, But We muſt not forget what hath been often ſaid concerning *the way, and manner of their Diſcourſe with Men*; That it is not audible to the *outward ſence of hearing, in the ſound of words*: but alwaies to the *inward ſence*, the *mind, and underſtanding* And thus they will Diſcourſe with us as long as we pleaſe, And they always ſpeake *Rationally, and Religiouſly*; in every thing taking Gods part, ſpeaking to his *praiſe, and glory*; and for the inſtruction of all men; both for our *Temporall, and Spirituall Profitt.*

Here is a very large Garden, full of Faire, and beautifull Fruit-trees, where-

by

by we have both *Profitt, and Pleasure*: but I have heard also there are many things amongst you occasioning *admiration* in men; what things are they that may occasion *admiration*, what say yee of your selves.

Many things in Fruit-trees occasion admiration.

FRUIT-TREES: Thou maiest see many things in the course of our Natures that may occasion *admiration* of the *Wisdome, Power, and goodnesse of God*; 1: if thou do but take Notice of our *Originall: and first springing up*, we then lying wrapt up in small seeds, each one no biger then a graine of Wheate, yet out of those came these *huge*, *and vast bodies* that thou seest here above Ground; each one according to its own Nature; every seed keeping (exactly) itsown kind, and Nature: though many sorts are sowen in one bed of Earth, and drawing the same juyce of the earth yet each seede retaines its owne Nature.

And secondly: If thou consider the *manner* of bringing forth our Fruits, (especially wee *Aprecotts*, *Cherries*, *Plumbs*, and such as are

Tender Fruits come forth with Covers upon them: the more hardy without.

of

of the moſt tender kinds) our Fruits come forth with *Coates and Garments upon their backs*; being ſo tender, that (without the ſame, they could not indure the common Aire: If thou obſerve thou maiſt ſee (in our knitting time) our *infant Fruit* within the Bloſſome, no bigger then a *Pinns head*; which increaſing, by little, and little tears this Coate, or Garment, and throwes it off; being then hardy enough to endure the Aire: and ſo we grow on to ripeneſſe.

But we that are more *ſtrong, and hardy Fruits*; (*Apples, Peares* &c:) have no ſuch *Coates, or Garments* upon Us, when we are born, we are naked when we come firſt into the world; our Bloſſoms fall off from us, when firſt we begin to knit, and appear, and ſo we grow on to perfection.

HUSBANDMAN: I perceve then hereby, That that which ſome Learned Phyloſophers call the *Wiſdome of Nature*, in takeing Care of it ſelf in theſe things, is but the *Courſe, and law of Nature*: but is indeed the *Wiſdome of the God of Nature*: who as he hath made all Creatures, ſo he knoweth perfectly their ſeverall Natures; and accordingly provideth for them.

Section

Section 23.

HUSBANDMAN: Well: This is conſiderable in order to our *admiration*; But what other particulers can yee tell us of to the ſame purpoſe.

Different ſubſtances made of one Subſtance.

FRUIT-TREES: Take notice of, and conſider theſe particulers alſo; Will it not cauſe *Admiration* to ſee, and conſider how many *ſeverall Subſtances* are made of *one Simple ſubſtance*: For of the *Sap* of Trees is made the *Barke, Wood, Pith, Leaves, Buds, Bloſſoms, Stalks, Fruit, and Seed:* drawne from the ſame juyce of the Earth.

Defferent Gifts and Graces, wrought by the ſame Spirit.

This illuſtrates to us; that ſo it is in Spirituall things: the paralell holds good, the Variety of *Gifts, and Graces* in beleevers, proceede from *one and the ſelf ſame Spirit*; as we ſee 1 *Cor.* 12. 4. *There are diverſities of Gifts, but the ſame Spirit: And diverſities of Adminiſtrations, but the ſame Lord, and ver.* 6 *diverſities of Operations, but it*

is

is the ſame God that worketh all in all. To one is given the *word of wiſdome*, to another the *word of knowledge*; to another the *Gifts of healing*, to another the *working of Miracles*; to another *Propheſie*; to another *diſcerning of Spirits*; to another *divers kinds of Tongues*; to another the *interpretation of Tongues.*

Every Gift ought to be improved for the profitt of all.

But all theſe worketh that *one, and the ſelfe ſame Spiritt*; dividing to every man ſeverally as he will: 1 *Cor.* 12. 12.

By all which we ſhould learne to owne, and love one another; and to be uſefull, and ſerviceable one to another; every one according to the *Gifts, and Talents* which God hath given unto them; Let not the *Rich* diſpiſe the *Poore*, nor the *Poore* envie the *Rich*; let not the *wiſe*, *and Learned*, diſpiſe the meaner ſort, who want what they themſelves have, ſuch may have *one Gift*, or other, which the *wiſe*, *and Learned* have not, which may be uſefull to the body; let not the *Eye* ſay unto the *Hand*, I have no neede of thee; Nor the *Head* to the *Feet*, I have no need of you: for thoſe Members of the body which ſeem more feeble are neceſſary; 1 *Cor.* 12. 22.

The variety of *Gifts*, *Graces*, *and endowments*

ments, that men have, are wrought by the *ſame ſpirit*; and for whoſe Glory they are to be uſed, and improved, and for the Profitt of all.

Section 24.

HUSBANDMAN: Proceede further, and tell us ſome other perticulars that may occaſion our *admiration*, in the knowledge of them; for we know the works of God are *marvelous, and wonderfull*, and many of them paſt finding out; and therefore God is to be *admired* in them.

Grafts, and Buds, aſſimilate the Sap of the Stocks.

FRUIT-TREES: Conſider this further, That *Grafts, and Buds*, ſet upon ſtocks, that are of *wild kinds, of bitter, harſh, and ſower kinds*, theſe *Grafts, and Buds*, being of a ſweete, and pleaſant nature, and drawing, and feeding upon the *ſower Sap*, of thoſe *wild ſtocks* yet they do change, & alter this ſower, and bitter Sap, (that they draw, and feede upon) into their own ſweete, and pleaſant Nature, and bring forth Fruits according to their owne Natures; And the badneſſe of the ſtocks cannot alter the goodneſſe of the Grafts; but according to

the Law, and Courſe of Nature, (which all Vegetables do keepe from their firſt Creation they do convert all their Sap, and nouriſhment which they draw, into their own properties, and bring forth Fruits accordingly.

And is not this a Marvelous thing, that a great and large ſtock (it may be 40. times and more, bigger then the Graft that's ſet upon it) ſhould not be able to change the little Graft, (or the Bud, that is much ſmaller) into it's owne kind, and Nature. This then muſt be concluded: That it is the innate, intrinſecall forme of the Graft, and Bud that maintaines, and keepes, inviolable that Law of Nature, that the God of Nature at firſt Creation fixed in every individuall. Who alone is to be Praiſed, and Admired in theſe, and all his workes.

Section: 25.

HUSBANDMAN: What other perticulars do yee diſcover in the proceſſe of Nature, wherein God is ſeene, and diſcovers his Wiſdome, and infinite exeellencies, that may occaſion his *Praiſe, and Admiration*; when knowne and obſerved.

Every

Every ſmall Bud contains the Nature of the whole Tree in it ſelfe.

FRUIT-TREES: Know, and conſider this further, That *every ſmall Branch* or Twigg, upon the Trees, yea, the *leaſt Bud* upon the leaſt Graft, or Twigg; doth containe in it the *Nature and property of the whole Tree*; Though one Tree have many Thouſands of Buds upon it; yet every perticular has *virtually*, or *potentially*, the *whole Tree* in it ſelfe: though the *Bud be never ſo ſmall*, and the *Tree never ſo great*; This is evident by *Inoculating the Buds* of any Tree, continuall Experience proves they are the ſame, and bring forth the ſame Fruits, as the Tree from which they were taken.

HUSBANDMAN: I grant this is a truth, and apparent to continuall Experience from yeare to yeare, and is a thing to be much *Admired*, that all the Properties of a vaſt, huge Tree, ſhould be united into ſo narrow a compaſs; as *a ſmall Bud*, ſmaller then a Graine of Wheate; Nay more: The Nature, and propertie of a great Tree (though as bigg as 2. or 3. men can fathom, with their hands joynd'd,) does lye in the *Roote of that ſmall Bud*; ſome of which are as ſmall as *a Pinns point*; this is proved by

Experience; Becauſe when that *ſmall Roote* happens to be left upon the wood, in taking off the *Bud* to inocculate (as ſometimes it is) *ſuch a Bud* does not grow, nor ſpring in the leaſt: the Principall part being left behind; which is analogous with the Roote of a Tree in Planting: without which it cannot grow; And therefore ſuch as undertake this worke of *Inoculating*, looke well to this, that *this ſmall Roote of the Bud*, be in it when it is ſet on the ſtock.

The Properties of a Tree, are in every ſeede.

And further: This is alſo true: and a thing to be conſidered, and *admired*, That as the *Properties, and Vertues of the whole Tree are in every Bud*, ſo alſo they are in *every ſeede*, or *kernell*, that is in every one of the Fruits; that grow upon the Tree; But herein a Caution is to be obſerved; (which is not ſo in *Buds, and Grafts*, which alwaies bring forth the ſame in kind;) That is, The *ſeeds*, or *kernells* of any Tree ſowen, will produce the ſame in kind, *in this ſence*, that is; if we ſow the *ſeede of an Appletree*, it will be of the ſame ſpeties; it will bring forth *Appletrees*; ſo of the ſeede of *Peretrees*, or any other kind; But then theſe young Trees produced by the *ſame ſeede*, will yet bring forth *variety*; *ſeverall ſorts of Apples*, ſome

better,

better, ſome *worſe*; yet all of them *Apples*, of one ſort or other; And in that perticuler alſo it is the more *Admirable*, That the *ſeede*, or *kernells* being alike; from one, and the *ſame Tree*, ſhould yet bring forth *different ſorts of Fruits*; yet all of them Apples too; but different in kinds.

The ſame flower ſeede brings forth variety.

So alſo it is in the *ſeedes of flowers* when ſowen: the *ſelfe ſame ſeede*, brings forth *different ſorts of flowers*; ſome *double*, ſome *ſingle*, ſome one colour, ſome another: which is to be *Admired*, if conſidered: God in his infinite Bounty, and goodneſſe gives us variety of his good Creatures, as well for *Pleaſure, and delight*, as for *Neceſſity*. And this ſhould occaſion his *Praiſe*, *and Admiration*; and more *chearefull Service*, from us, who reape the *benifitt, and comfort thereof*.

Section 25.

HUSBANDMAN: What other wonders in Nature are there, that we ſhould take notice of, in your continuall courſe, and proceſſe from yeare, to yeare, whereby you ſet forth the glory of the Creatour; that we may underſtand it, and Admire God in his workes: for *the workes of the Lord are great*

great ſought out of all them, that have pleaſure therein Pſ. 111. 2, 3. *His worke is honourable, and glorioufe*: and Ver. 4. *O come hither, and behold the workes of God, How wonderfull he is in his doings: He hath ſo done his Marvelous workes that they ought to be had in remembrance.*

FRUIT-TREES: We diſcover many things to be taken notice of, and Admired by all men; for the *Eternall Power, and Wiſdome, goodneſſe, and bounty of God* is ſeene in us, beſides what has beene, or may be ſaid, take notice of this further.

Many kinds of Fruits upon one Tree. Upon *one great Appletree*, (or any other kind) may be grafted *many kinds*; great *variety*; according to the number of the boughes, and Branches, ſo many ſeverall ſorts may be grafted, Perhaps 20. 30. 40. or more, ſeverall ſorts of Apples; may be Engrafted upon the ſame Tree, if men deſire it, for a curioſity: ſome early kinds, ſome later: ſome of one ſhape and bigneſſe, ſome of another, the Grafts being variouſe, (though they grow all upon *one Tree*, and feede upon *one*, *and the ſelfe ſame Sap*,) yet they will bring forth *variety of Fruits*, every Graft, after his owne kind.

HUSBANDMAN: I have ſeene variety of

of Fruits upon one Tree, and many more kinds might have beene Grafted upon it, if men would; theſe ſeverall ſorts of Grafts brought forth variety of Fruits, every Graft after his kind: And this proves that to be true which a Learned * Philoſopher hath aſſerted; That *Grafts Governe*; *all Grafts Rule*, although they are Engrafted upon a different ſtock, yet they convert that different Sap, which they feede upon, into their owne Natures, and bring forth Fruits accordingly.

* *Sr: Fran: Bacon: Nat: Hiſt: pag.* 100.

And this obſervation may be uſefull, both for Profitt, and Pleaſure; A man that hath but a ſmall peece of ground for his Orchard, yet he may have variety of Fruits upon a few Trees; according to the bigneſſe, and largeneſſe of the Trees; ſo he may multiply his Grafts, of what kinds he thinks beſt.

Si quid noviſti reſtius iſtis;
Candidus imperti: ſi non, his utere mecum.

FINIS.

first of May Next Ensuing with Lawfull Interest I Promise to pay
Clarke or his order the sum of fifteen pound proclamation Money for
Rec'd As Witness my hand & Seal this 27th. November 1756

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Recreation after Business is allowable but he that
his Recreation Instead of his Business shall in time
Business to follow Improvement of Parts is by Impro

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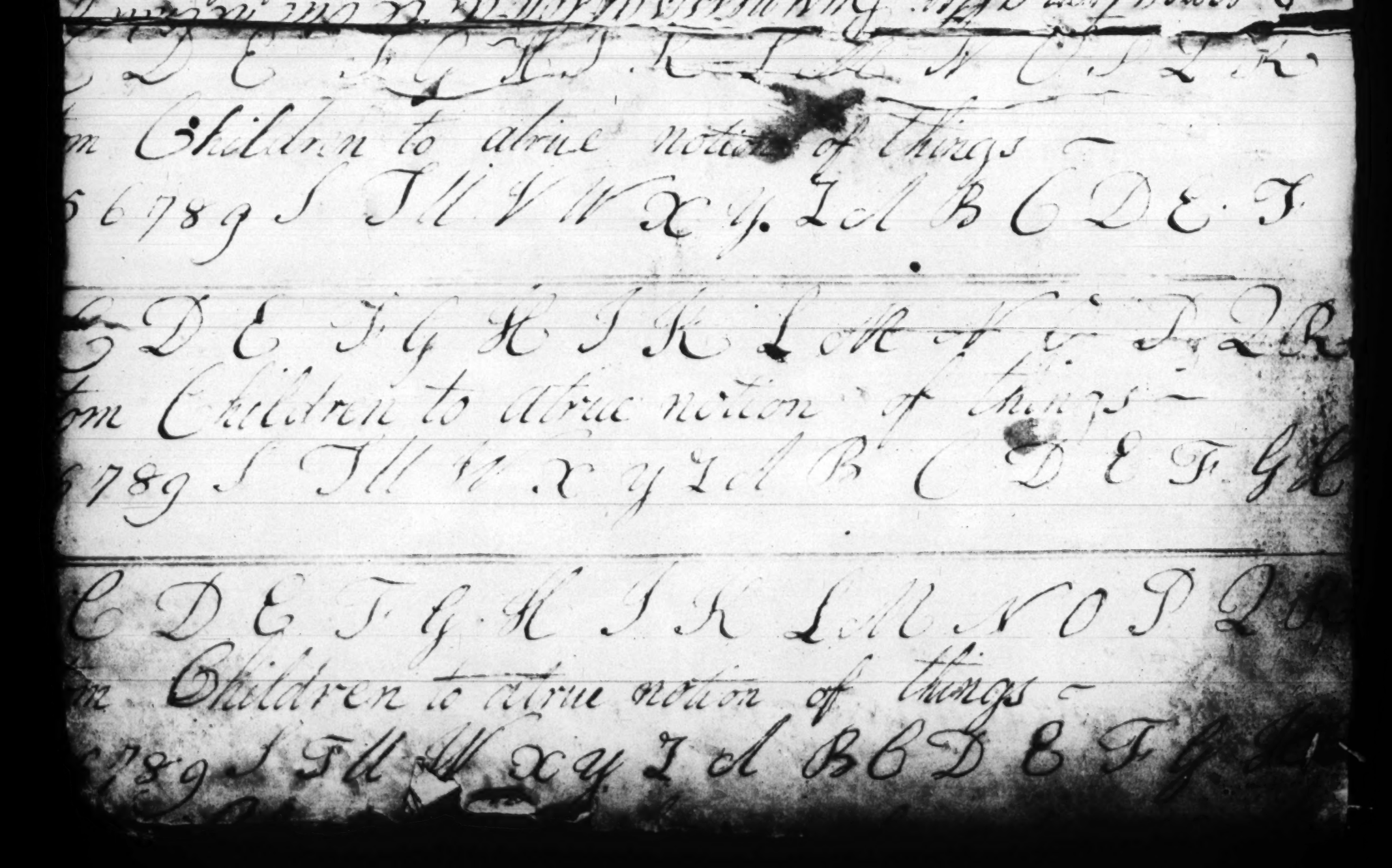
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